

JPRS: 3353

6 June 1960

THE CULTURE OF BEHAVIOR OF THE SOVIET MAN

- USSR -

by V. A. Isengaliyeva

DISTRIBUTION STATEMENT A
Approved for Public Release
Distribution Unlimited

PHOTOCOPY TO PUBLIC RELEASE

Photocopies of this report may be purchased from:

PHOTODUPLICATION SERVICE
LIBRARY OF CONGRESS
WASHINGTON 25, D. C.

U. S. JOINT PUBLICATIONS RESEARCH SERVICE
205 EAST 42nd STREET, SUITE 300
NEW YORK 17, N. Y.

FOR E W O R D

This publication was prepared under contract by the UNITED STATES JOINT PUBLICATIONS RESEARCH SERVICE, a federal government organization established to service the translation and research needs of the various government departments.

	<u>Page</u>
At Dances	31
Visiting	32
Visiting Friends at Home	35
At Parties.	37
At Table.	38
Conversations	43
On the Street and Taking Walks.	46
In the Streetcar, Bus, or Trolley	47
At Home	48
Ways of Forming Moral Qualities and the Culture of Conduct	49
Suggested Reading on the Culture of Conduct	62

JPRS: 3353

CSO: 3725-D

THE CULTURE OF BEHAVIOR OF THE SOVIET MAN

[Following is a translation of the monograph entitled *Kul'tura Povedeniya Sovetskogo Cheloveka* (The Culture of Behavior of the Soviet Man) by V. A. Isengaliyeva, Publishing House of the Academy of Sciences Kazakh SSR, Alma Ata, 1959, pages 1-147.]

This book is devoted to certain questions of the culture of behavior of the Soviet man. It contains indications of the method of forming moral qualities and good manners. It discusses the rules of conduct that are generally accepted in cultured society, whether at work, as a guest, in the theater, at the table, on the street, etc., and gives appropriate recommendations.

This book is intended to appeal to the largest number of readers.

"Everything should be beautiful in man: his face, his clothing, his soul, and his thoughts."

A. P. Chekov

Table of Contents

	<u>Page</u>
Author's note.	1
Introduction	2
Good Manners	14
General Information	16
Culture of Outward Appearance	20
Culture of Speech	26
At Work	29
At the Motion-Picture Theater, Attending a Play, or at the Club	30

Author's Note

In recent years the pages of our newspapers and magazines, as well as individual booklets, have raised questions linked with the culture of behavior. Articles have proven the importance of this problem and the necessity of publishing material pertaining to specific questions of morality, ethics, and the culture of behavior.

In illuminating and popularizing these questions, obvious merit belongs to the famous writer Lev Kassil'.

In a few booklets and articles the questions of the culture of behavior are set forth in the form of unconstrained conversations, or stories, or sometimes in the form of recommendations, as was done, for example, in the last section of the booklet by O. S. Bogdanova and R. G. Gurova, Kul'tura povedeniya shkol'nika (Culture of Behavior of the Young Schoolchild), State Educational and Pedagogical Publishing House, Moscow, 1957, which was well received by the press (see the periodical Narodnoye obrazovaniye [Popular Education], No. 2, 1958, page 115).

That review mentions that the booklet by O. Bogdanova and R. Gurova is "a new and successful experiment," that it "could become a good aid for the school and for the parents, but, mainly, it will be of no small benefit to those for whom it was immediately intended-- young schoolchildren themselves."

The last section of the booklet is evaluated completely justly: "Of considerably greater interest to the young schoolchildren is the second part of the booklet, entitled 'Basic Rules of Cultured Behavior.' One cannot fail to agree with the authors' comments relative to the fact that, although man's behavior is the result of his moral education and depends in the final analysis upon his personal moral qualities, there are not infrequent instances in life when the violation of the norms for conduct is explained simply by the lack of knowledge of the most elementary rules of propriety that are generally accepted in society... It is obvious, as the authors state, that the rules enumerated 'cannot provide a recipe for all situations that might be encountered. But they are the most important rules that every cultured person must know'" ([Note] G. Ignatovich, "Useful Advice to Young Schoolchildren," magazine Narodnoye obrazovaniye, 1958, No. 2, page 115).

Life is so varied that, without a doubt, it is impossible to set down norms for man's conduct for all situations that might be encountered, but it is necessary to throw light upon the rules for conduct that apply to the most frequently encountered situations in our life, and that is what we have attempted to do in this booklet.

One should not view certain rules of conduct as some kind of law that is subject to strict execution. In this sense our recommendations are in no way a codex. We are discussing norms of human conduct under typical conditions, in a normal situation. There are also instances when a person is forced to deviate from these rules because of different circumstances.

Social etiquette must not be an empty formality or become an end in itself. It must harmonize with a persons' high inward culture. One must not waive one's principles for the sake of observing etiquette, or sacrifice one's views or convictions to etiquette.

The recommendations given in this booklet must be viewed as general guidance in conduct itself, rather than as recipies that are suitable for all situations that might be encountered. For example, how does one understand the recommendation, "Don't disturb a person if he is busy"? Let us assume that our co-worker is entirely engrossed in work, is writing, reading, or performing some other work, and that the matter about which we have approached him can wait. Well, then, there's no rush, so you can come back later. But if it concerns matters that are more important, more urgent than those in which he is engaged, then you obviously are forced to interrupt him. In the final analysis it may happen that a person is engaged in something reprehensible. In such a case, of course, one should not wait or walk past him indifferently, blindly adhering to the rule of conduct that says "Do not interrupt anyone."

Here is another example. In one of the recommendations you read, "If a person avoids a direct answer to your question, do not ask him anything more about it. If a person does not respond to your request, do not ask twice."

However, let us assume that something is unclear to you, so you ask your co-workers or your foreman, or you ask them something in the interests of increasing production, etc. If in this case you receive no answer or no help is given to you, you must make another attempt to ask, to try to learn, to get help, to eliminate shortcomings.

Such examples could be given in large number. But we only want to show that the individual rules of conduct given here (by the way, far from all of them were invented by us) are not an unconditional law. As they say, every rule has its exception. It would be completely excessive to accompany with commentaries and stipulations all the recommendations given in the booklet. One must simply approach them in conformity with the environment, with the conditions, and with the situation.

The author of this booklet makes no claims to the originality of its content, or, moreover, to an exhaustive discussion of the norms of human conduct. If the booklet proves to be even of slight benefit to the reader, especially the young reader, the author will feel that her labor has not been in vain.

Introduction

Soviet society has its own etiquette (Footnote: Etiquette is the science of ethics, its origin and development, norms for human conduct, man's obligations to others, to the state, his Motherland, etc.) The term

"etiquette" is also used in the sense of "ethics," "morality."), its norms for moral conduct.

The culture of conduct is closely linked with man's moral outlook. Communist morality or ethics form the basis of the cultural conduct of the Soviet man. Communist morality includes all the principles of conduct, all the moral qualities of man that have been developed by the working class, and by its Communist Party in the course of the revolutionary struggle. Communist morality is the reflection of new social productive relations that have formed in our socialist society.

The basic principles and norms of Communist ethics include: Soviet patriotism and Soviet national pride, the feeling of proletarian internationalism, a Communistic attitude to labor and to public property, socialist humanitarianism, and a socialist attitude to the family.

A person with Communist ethics is also characterized by such features of character as adherence to ideological principles, honesty, devotion to the Communist Party and to the socialist Motherland, truthfulness, unselfishness, bravery, optimism, self-discipline, the feeling of collectivism, comradely solidarity, irreconcilability to shortcomings, and many other positive moral qualities.

Man's moral outlook is inseparably linked with his philosophy of life, which determines his convictions, views, ideals, and strivings.

The Communist philosophy of life of the Soviet man exerts a direct influence upon his conduct. The more completely and the more deeply the ideas of Marxism-Leninism penetrate a person's consciousness, the better he assimilates the norms of Communist ethics and conduct in society.

Our socialist way of life has created remarkable conditions for the moral improvement of man. The Communist Party and the Soviet State are devoting a tremendous amount of attention to the communistic education and training of the young generation of our country, and to its moral improvement.

The culture of human conduct is closely linked with man's overall culture.

Under the direction of the Communist Party, our country has carried out a cultural revolution, during the course of which broad masses of the workers have overcome the ignorance and illiteracy that the old way of life willed to us. Complete literacy of the population has been achieved, numerous cadres of new, popular, socialist intellectuals have been developed, the cultural level and political consciousness of the workers has risen immeasurably, and a culture of all the peoples of the Soviet Union which is national in form and socialist in content has flourished.

The increasing of the consciousness and culture of Soviet people is a very important task of Communist education. All Soviet people must become cultured and educated. The guarantee of successful labor and social activity lies in a high cultural level.

"We need culture like we need air," M. I. Kalinin remarked, "in all its broad range, that is, from elementary culture that is necessary for literally every person, to the so-called high culture" (Footnote: M. I. Kalinin, O kommunisticheskem vospitanii [Communist Education], "Molodaya gvardiya" [Young Guard] Publishing House, Moscow, 1946, page 88). "The concept of culture," M. I. Kalinin said in one of his speeches, "is very broad--from the washing of one's face to the very highest peaks of human thought. And, as you can imagine, it is easier here than anywhere else to slide into philistinism. Cleanliness of hands, neatness of clothing, necessary comfort in an apartment, and similar things are only signs that the population is cultured. Public meetings, drama clubs, evening parties with dancing, etc. are signs of social culture. Communists participate in them, justifiably viewing them as factors in cultural development. But they can all turn into a philistine pastime. And so, in order to see the watershed between philistine and actually cultural development, it is necessary to have a considerable cultural level and political sense. A Marxist views these achievements as a means, as a new step for moving ahead. But for a philistine they are an end in themselves. He attempts to stabilize his achievement, he becomes a slave to the particular situation, and thus solidifies the corresponding ethics and lulls his thinking. That is what we must fight" (Footnote: M. I. Kalinin, ibid., pp. 43-44).

What then is contained in the concept "culture of Soviet man"? This includes primarily a degree of mental, moral development of man, a degree of his orientation in present-day social production, professional training, the ability to use knowledge with the aim of increasing the public wealth. The concept "culture of man" also includes a stage of development of his ethical views and tastes, the ability to discriminate in art, to see the beautiful in nature, the striving to bring the beautiful into his life, into his everyday surrounding, into his conduct, into his attitude to people and things. All this must be constructed on the fundamental principles of Communist morality.

The basis of the culture of man is knowledge. V. I. Lenin always summoned young people to stubborn and systematic study. Without knowledge it is impossible to fulfill socially useful work successfully, it is impossible to move ahead.

However, in and of itself, the knowledge that a person possesses does not give one a basis for judging the degree to which he is cultured. One can often encounter people who are educated but who nevertheless are not very cultured.

Some people in our society are crude and discourteous not because they are such by nature, but simply because of lack of knowledge of social etiquette, for the reason that they do not know the norms for conduct, they have had no training in cultured conduct.

The Soviet man lives and works under conditions of the socialist way of life, surrounded by people having a high moral outlook, and high culture of conduct. He must possess qualities, manners, tastes, and habits that could be determined by this advanced Soviet life, he must master all the best norms for conduct which have been developed in the process of the many thousands of years of man's historical development, and raise the culture of conduct to a new level.

In prerevolutionary Russia, books were published in which the rules of good style were set forth. They included good, useful rules. But the culture of conduct was viewed separately from man's culture, or his spiritual outlook, as a whole.

The nobility's and bourgeoisie's "rules of good form" were of a class nature, and were antipopular. "If a woman is helped into her coat by a person 'of our circle,' she must necessarily thank him, "one of these rules states. "But if she is helped into her coat by a butler, she does not thank him. One does not greet or say goodbye to a footman, maid, or waiter. If you are a guest somewhere and your hostess hands you a cup of tea, it would be most untactful not to thank her. But if a maid offers you the same cup of tea, you should not thank her, for she is not a person 'of your circle!'" Or: "If, while out walking, you happen to meet a woman not 'of your circle,' for example, a laundress, pretend you do not see her."

Thus, one's attitude to a person in noble or bourgeois circles was determined primarily by that person's wealth and origin.

Soviet people have no need to imitate or assimilate manners, tastes, or habits that are alien to them. Our "manners of good form" differ in principle from many rules of conduct of people in bourgeoisie society. When teaching or mastering habits or customs of cultural conduct, it is necessary to proceed not from some abstract rules, but from the norms and requirements of Communist ethics.

Whereas in bourgeois society, with its ethics of hypocrisy and bigotry, a person may often be considered cultured if he knows how to observe the rules of good form, if he knows all the external courtesies, regardless of his inward content or his moral outlook, in Soviet society a person is considered cultured if he has an outward culture of conduct that is an expression of inward culture.

The most important thing in educating a cultured attitude lies in having cultured conduct become customary and natural for the person, in having it evolve from high moral principles. On the other hand, it often happens that the outward conduct of a person does not coincide with his true essence, but sometimes is consciously opposite to what he is actually striving for.

One can encounter people who have mastered good manners and who, at first glance, appear to be educated and cultured, but who actually are shallow, narrow-minded, and rude. These are people with a "false front." At home, where the public cannot see them, they act badly: they do not listen to their parents, brothers, sisters, or other members

of the family, they are rude to them, they quarrel with them, they exasperate them with or without cause, etc. These people do not have any inward culture. Their "good manners" prove to be artificial, "for show." The "culture" of such people is not very deep, but is purely superficial.

V. I. Lenin said that it is necessary "to judge people not by the shiny uniform that they have put on, not by the spectacular nickname that they have taken for themselves, but by the way they act and by what they actually propagandize..." (Footnote: V. I. Lenin, Soch. [Works], Volume 5, page 327).

Soviet man has no need whatsoever to contrast his actual essence to some imaginary, "show" essence, since this is at variance with the over-all direction of the life of society, at variance with the norms of socialist communal life, with its healthy, natural tendencies.

Progressive representatives of social thinking of the past frequently emphasized the necessity of the inseparable bond between man's outward culture and his inward content. They stated that a harmony, a unity of the outward and the inward in man was needed. However, the leading role obviously is not that played by the outward aspect, not by good manners and outward beauty, but by the inward essence of a person, his high spiritual, moral outlook.

The harmonious unity of inward and outward culture is often absent in certain representatives of our youth. One especially frequently observes shortcomings in the culture of conduct, in manners. One also observes the opposite situation--the outward manners predominate over inward culture. This is most characteristic of the so-called "stilyagi." At the Thirteenth Congress of the VLKSM [Communist Youth League], it was stated that [""] our young people still include representatives of philistine individualism, idlers, drunkards, foul-mouthed individuals, and people who violate the norms of communist ethics, that in a number of large cities there are young people who do not work anywhere, who live a life of idleness, that one can still encounter people who are enslaved by tastes that are alien to us, who are attracted by ugly dances, abstract painting and sculpture, and who dress like parrots" (Footnote: A. N. Shelepin, Report of the Central Committee of the VLKSM to the Thirteenth Congress (Report Speech), "Komsomol'skaya pravda [Komsomol Pravda], 16 April 1958).

Komsomol organizations must carry out a decisive struggle against all types of parasites, "aristocrats," "stilyagi," and hooligans, must assure that our Komsomol young people provide examples of conduct in the street, at home, in public places, must assure that they achieve a harmonious combination of inward and outward culture.

What, though, are the basic qualities that are typical of the conduct of the highly-moral, cultured Soviet man?

Discipline and organization. Social practice has developed such valuable and important qualities as discipline and organization, great inward self-discipline, accuracy, and neatness.

Discipline is the conscientious fulfillment of a definite procedure, definite rules of conduct that are established by agencies of the Soviet authority, as well as rules based on custom or on the force of public opinion, which, although they are not reflected in any documents, must nevertheless be observed.

"In Soviet society the only person that we have a right to call disciplined," A. S. Makarenko wrote, "is the one who always, under all conditions, is able to select the correct conduct that is most beneficial for society."

For a cultured person the strict observance of the rules of socialist communal life has become habitual. A disciplined person fulfills all the rules of conduct not only when he is in a group, but also when he is all by himself.

A. S. Makarenko discussed something that occurred at the Commune imeni Dzerzhinsky, when one of the students walked in muddy boots across a shiny parquet floor that had been carefully shined every day by the commune members themselves.

"A trivial case! I assure you that no stealing, no hooligan action has ever infuriated me as those muddy tracks did. Why had he tracked mud there? Because no one had seen him. Maybe it was the very best commune member who always demands correct conduct from others, maybe it was the very best shockworker who leads all the others. But when he was by himself, when no one saw him, he spat upon the work of his comrades, on his own comfort, on his own esthetics and beauty, because no one saw him" (Footnote: A. S. Makarenko, Pedagogicheskiye sochineniya [Pedagogical Works], Moscow, 1948, page 70).

An undisciplined person inflicts harm on society, introduces a dissonant note into the group's labor activity.

An inseparable feature of a disciplined person is accuracy: he always arrives on time to work, to a meeting, etc., never makes people wait for him, that is, he does not waste public time.

It is necessary to fight decisively against instances of violation of discipline--drunkenness, hooliganism, fighting, undue familiarity, insulting actions, tactlessness.

A person must have inward self-discipline, a feeling of duty to the group.

He must also have discipline in the sense of subordination and obedience. There is no group without leaders. Leaders are the most worthy, experienced, and authoritative people, frequently they are people who are senior in age, whose qualities have merited the trust of the people. Mutual respect must exist between subordinates and leaders. A subordinate is obliged to execute exactly, without any arguing, the orders and instructions of the leader.

If a person does not know how to obey, he cannot lead others. A poor soldier will never be a good general.

Leaders must also deal with their subordinates with respect, attention, and concern.

An example of high state of discipline is our Communists, for whom the observance of party and state discipline is an inviolable law of their life. They observe the party charter strictly, fulfill the party decisions, keep party and state secrets holy, and are a model for all workers on the job and in everyday life.

Simplicity and modesty. Simplicity and modesty are necessary qualities of a cultured person.

Modesty is the indication of the high culture of conduct of the Soviet man. The more cultured a person is, the more modest and the simpler he is. Many outstanding historical figures were exceptionally modest and simple.

Modesty in the Soviet man is developed by our socialist way of life itself. It is based on strict exactingness to oneself, upon a sober evaluation of one's forces and capabilities, and combines organically with courage, the ability to be daring.

Every Soviet person has his own merits, great or small, to society and to the State. But he owes these merits to the Soviet people, to the party, to the group.

A modest person values the merits of his comrades that have provided for his successes, he does not emphasize his own high position, does not overestimate the results of his own work or education, does not boast of the merits of his parents or relatives.

A Soviet person does not know the meaning of boastfulness, personal ambition, vanity, a know-it-all attitude, vanity, bragging, undue familiarity, the striving to inflate his own value, to stand out among others.

However, one still encounters people who possess these faults. The reverse side of ordinary personal ambition consists in that it can never be completely satisfied. Victims of immoderate personal ambition, whenever they meet obstacles in their path, fall in their own opinion. Such people have a lowered sense of the need for creative activity, and they become inferior members of communist society.

Success in work, study, etc. goes to the head of certain people and serves as the reason for a disdainful attitude to their comrades. Such people show qualities of arrogance, a know-it-all attitude, conceit, and boasting. No one likes that kind of person.

A modest person is extremely demanding to himself, he soberly evaluates his own forces, capabilities, and merits, improves, and fights against presumptuousness and self-infatuation.

One must not confuse modesty with uncertainty, with the fear of undertaking a complicated matter. Modesty is closely linked with the ability to be daring, to perform heroic exploits. One must also not confuse modesty with the striving not to take part in the fulfillment of social commitments.

Soviet people are taught simplicity and modesty by our Communist Party--the expresser of the best qualities of our nation. The entire life and work of the great leader of the workers, V. I. Lenin, serves as an example of astonishingly noble simplicity and modesty. V. I. Lenin strove to remain unnoticed, strove not to stand out or to emphasize his own high position.

This is how the senior figure of the revolutionary movement, Academician G. M. Krzhizhanovskiy, writes about that feature of the great Lenin: "Let us begin, for example, with the simple outward appearance of Vladimir Il'ich. His short figure topped by an ordinary cap could easily be lost, or be unobtrusive, in any workingman's section. A pleasant swarthy face with a somewhat Oriental cast -- that is almost everything that can be said of his appearance. If he put on a peasant's clock coat he could be lost with identical ease in any crowd of Volga peasants--there was something in his appearance that seemed to come directly from those lower strata of the people, that seemed to be kindred to them by blood. But all you had to do was to look into the eyes of Vladimir Il'ich, into those unusual, penetrating, very dark hazel eyes that were so full of inner force and energy, and you would begin immediately to feel that the person in front of you was far from an ordinary person....

"His outward appearance, which was simple at first glance, but only at first glance, that same outward appearance that was unusually attractive by its illumination by a special spiritual beauty, the simple words that he used, but in a combination in which one could immediately sense the concentrated, unusual power of his intellect--those, of course, are only a few of the features of the brilliant personality of Vladimir Il'ich....

"However, the spiritual essence of Vladimir Il'ich was felt with much greater might not in his outward appearance, but in the process of his talking with people... He did not use any flashy, high-sounding words, but everything that he said was so weighty and significant, so adroit and expressive, that the exceptional gift of the person capable of speaking like that became obvious to everyone" (Footnote: G. M. Krzhizhanovskiy, "Recollections of Vladimir Il'ich," in collection Vospominaniya o V. I. Lenine [Recollections of V. I. Lenin], Gospolitizdat [State Publishing House for Political Literature], Moscow, 1955, pages 5-7).

V. I. Lenin protested against any exaltation or eulogizing of his personality, regardless of why it was done. This is what G. I. Petrovskiy writes on that score:

"On 5 April 1920 the delegates of the Ninth Party Congress honored V. I. Lenin on his approaching fiftieth birthday. After two speakers had finished their talks, Vladimir Il'ich said that that was quite enough, and he proposed speaking a while about the vital problems of the Party and of Soviet construction. However, the delegates did not agree to that: they wanted to express their feelings, their

ardent love for V. I. Lenin. Then Vladimir Il'ich left. That was extremely characteristic of him: he could not stand laudatory speeches directed at him. Then my turn to preside at the session came. I was told that Vladimir Il'ich wanted to talk to me on the telephone. He asked me what was happening at the congress. I answered, 'The speeches on Vladimir Il'ich Lenin's fiftieth birthday are still going on? Vladimir Il'ich asked me, as chairman, to stop the speeches. But it was impossible to do that.

"Vladimir Il'ich taught us Communists modesty, taught us that the most important thing is the interests of the party and the workers' class that we serve" (Footnote: G. I. Petrovskiy, "Our Wise Leader," in collection Vospominaniya o Lenine, Gospolitizdat, Moscow, 1954, page 98).

"It is well known that Vladimir Il'ich, even while he was the head of the Soviet state, answered the question 'Occupation' on questionnaires with the word 'journalist' or 'writer'" V. A. Karpinskiy recalls (Footnote: V. A. Karpinskiy, "V. I. Lenin, Editor," in collection Vospominaniya o Lenine, Moscow, 1954, page 65).

"I should like to say something about Lenin's unusual modesty," Ye. D. Stasova writes. "Answering the question 'What language do you know?' on one questionnaire, he wrote that he knew 'English, German, French poorly, and Italian very poorly'" (Footnote: Ye. D. Stasova, "Teacher and Friend," in collection Vospominaniya o Lenine, Moscow, 1954, page 90). Actually, however, V. I. Lenin not only read books in English, German, and French, but also spoke those languages completely fluently.

A person's modesty must be expressed both in his conduct and in his speech. Do not speak much about yourself (either for or against oneself), do not allow others to speak about you as much as they want to. People speaking about you do this because they like to do this and they feel that it may be beneficial for you. "Who lies most of all? The one who speaks mostly about himself," goes the Chinese proverb.

Never try to prove your own superiority. Be modest in your statements. Do not argue with aplomb. Do not think that you know everything, that you can do everything, since you will always find people who know more than you and can do things better than you, and moreover your memory itself may let you down.

"Never think that you already know everything. And no matter how highly you evaluate yourself, always have the bravery to say 'I'm an ignoramus.'

"Don't let arrogance become your master. It will cause you to be stubborn when you should agree, it will cause you to refuse useful advice and friendly assistance, it will cause you to lose your sense of objectivity" (Footnote: I. P. Pavlov, Izbrannyye trudy [Selected Works], Uchpedgiz, Moscow, 1950, page 258).

Remain simple and free. Do not confuse noble simplicity with mock simplicity, with the desire to appear simple. Be natural and unforced.

Politeness, friendliness, tactfulness, courtesy. In bourgeois society, politeness frequently is false and hypocritical, disguising rudeness, heartlessness, callousness, and a disdainful attitude to those standing beneath one of the social ladder.

This understanding of politeness is alien to socialist society. Some people mistakenly feel that politeness is a "philistine prejudice." Politeness, friendliness, tactfulness, and courtesy are very valuable human qualities. They are based on respect, a sensitive and attentive attitude of people to one another.

Politeness is the practical observance of the rules of propriety that have formed in society. If one is polite, one considers not only his own wishes, interests, and conveniences, but also worries about the interests and wishes of others.

Politeness does not have anything in common with toadyism. They are two different things. Whereas politeness is the natural manifestation of respect for a human being, toadyism is the manifestation of carelessness and officiousness, and is degrading for a Soviet person.

A toady does not respect the person on whom he is fawning. He is worrying mostly about his own personal, selfish aims and is not thinking at all about the common cause. A toady never gives any actual, fundamental criticism. He is rather afraid to spoil his relations with his superiors. But, on the other hand, under the guise of "self-criticism" he often intentionally demeans himself in order to elevate his superiors. He is polite to superiors, but rude to subordinates. In other words, toadyism is the reverse side of caddishness. For a toady, politeness is only the mask behind which he hides his true face.

Politeness is not an empty formality. It must be with a person throughout his life, it must become part of his nature. Politeness doesn't cost anything, but it has a high value. Actually, one could call truly magical such simple and well-known words as "please," "would you be so kind," "may I ask," "I should like to ask," "excuse me," "pardon me," "thank you," "thanks," "with pleasure," etc. These words help us to find the way to the heart of many people.

A truly polite person does not make any distinction between speaking to his superiors and speaking to his subordinates, between speaking to outsiders or to his own family. He is the first to greet an older person, to show concern for the comfort of those around him, he does not enter another person's apartment without permission, he thanks anyone who assists him, he does not display irritation, he preserves his self-possession, and is tactful to everyone.

General Ignat'yev, the author of the famous book Pyat'desyat let v stroyu [Fifty Years in Formation], writes, "One must be polite to everyone--to superiors and to subordinates, to old people and to children, and especially to women. Even though women enjoy equal rights, we must not forget for a minute that women are weaker and morally more sensitive than men, and that every woman whom we do not know may be another person's mother or wife or, in any case, the thing that he holds most dear in this world!"

A. Bezymenskiy tells how Lenin, receiving the delegation of the All-Russian Congress of Youth Unions, said, "Come right through, young comrades! Find seats for yourselves. Please find seats for yourselves! Take some chairs and move up a bit closer. Oh, but of course have to find an armchair for that girl there. Be good gentlemen and pull that armchair over here."

In these words Vladimir Il'ich showed one of the organic features of his character: respect for women.

Some people are impolite and rude because they equate rudeness with straightforwardness. They feel that if they feel enmity to someone, they have the right to deal rudely with that person. This is completely untrue. One may express in different ways one's attitude to various people, but one must not express it in a disdainful or rude form. Ill disposition, hostility, or a negative attitude to a person may be expressed simply, clearly, sharply, without any rudeness or insults. One must not insult the dignity of a person. Being rude to someone only demeans oneself.

Rudeness and straightforwardness, thus, are as far from one another as politeness and toadyism. Straightforwardness is a valuable and necessary quality of a person, but it must be tactful. Whereas rudeness insults and embitters a person, straightforwardness, on the other hand, invokes his respect, and helps to correct shortcomings and errors. Rudeness rebuffs a person, but straightforwardness attracts him.

Politeness helps a person best to resolve some question, and, in addition, creates the authority that he merits among his comrades.

If you ask somebody for something, do not do so in the form of a demand, or order, do not use a peremptory or categorical tone. It's best not to demand unless you have to, but to ask, "would you please give me that," "would you do me the favor of handing me that," "would you be so kind to let me by," etc. Do not forget to thank a person whenever he carries out your request. Do not be too lazy to look for something that someone asks you for, even if it takes time.

It is easiest to lead people after you than to drive them by force or by rudeness. It is better to guide than to compel. As Shakespeare said, "You can get what you want quicker with a smile than with blows of your sword."

It is necessary to be friendly. Don't meet your friends and acquaintances with a frown on your face (unless, of course, some misfortune has befallen you); they are not to blame for your bad mood. Moreover, they may think that they are the cause of your unfriendly expression.

Politeness is inseparably linked with tactfulness. Tact is the sense of appropriateness, the ability to do everything properly. A tactful person knows how to sense the mood of another person, the peculiarities of his character, to recognize the individual qualities of each person and deal accordingly with him, to find the best approach to him.

N. A. Dobrolyubov, in his article "Features for Characterizing the Russian Simple Folk," wrote, "In its normal attitude, that is, in combination with the energy of character and the correctly developed consciousness of one's merit, .. tact constitutes one of the highest merits of man."

Do not try to notice just the errors of others. It is much pleasanter to be enthusiastic or delighted than to always find fault. One may praise a person in society. But if you notice some shortcomings in him, try to call his attention to this when you are both alone, in a tactful way. What you tell him face to face will be received better, without a protest, with a readiness to correct his error, with a sense of thanks, and thus it will exert a more effective influence on the person. Remarks made in an untactful way, even if they are justified, frequently do not prove beneficial. Tactful praise arouses the other person's energy and serves as the best reward. When pointing out errors to a person, speak in a friendly way, especially to children, since it is easier to hurt their feelings than in adults.

If you wish to point out a person's fault to him, you must do so in a serious way, as if you regret doing so, but in no instance must you show anger or irritation.

Try not to show that you have noticed any physical shortcoming of another person, since that inflicts pain on him.

Be courteous, especially to children, women, and old people. Respect to old people is respect to the rich experience that people have acquired from labor and life, it is respect to labor and national traditions. Respecting our fathers and mothers means always remembering the stern school of the revolutionary struggle and the hardening that befell the lot of the older generation, it means getting a clear idea of the great price, the blood and sweat by which they won the conditions under which young people live today.

Older comrades and elderly people are people with rich living experience. They can always help young people with their useful, intelligent advice. For example, Soviet young people are going through a stern school of life on the virgin and neglected lands, at the construction sites in our Motherland. Our young people are being hardened there. Young boys and girls who only yesterday were living in their family circle, a familiar group, are now located beyond those customary bonds and becoming completely independent. And life is posing many new questions for them, beginning with the very simplest, such as the problem of how to spend their wages, how to select a trade, and ending with complicated ones, such as their attitude to labor, the overcoming of difficulties, their attitude to the new group, and finally, of course, the creation of their own family. It is here that the young people especially need the help of their older, experienced comrades, who can transmit to the young men and women not only their own production experience, but also their living experience, warning them against incorrect actions.

Do not wait until someone asks you for help. Wherever you are, make sure that the people around you are at ease and more comfortable. Help them in their work that requires physical efforts, help them to get a seat in the train, in the streetcar, give them your own seat, let them go first, ask them to go on ahead of you, give them the item that has been reserved for you, or help them with the heavy weight that they are carrying. A younger person must give assistance, or his place, to an older one, a strong one to a weak, and a healthy to a sick.

GOOD MANNERS

An indication of the high culture of conduct of Soviet man is good manners--the ability to conduct oneself in society. "Manners make the man," goes the ancient proverb.

Each person develops his own characteristic means of action, the outward forms of his conduct in society and at home, or, in other words, definite manners. They reveal his moral outlook, his inward culture, his attitude to the people surrounding him.

One of the important prerequisites for the cultural development of Soviet man is the knowledge of norms of conduct, rules for socialist communal life, which are not accidental, but which have been developed over the course of many years. These norms and rules were formed not all at once, but they have critically assimilated all the best things that have been developed by mankind in this field.

"The importance of our Fatherland, our great Rus'," the revolutionary democrat V. G. Belinskiy wrote more than 100 years ago, "consists in that it represents the flowing together of all the elements of the development of universal history." And this remarkable foresight of the great thinker came true during our era of socialism. The Soviet nation is the best judge and heir of everything that is advanced, the most vital and beneficial. Our Soviet ethics attests vividly to this.

For Communist ethics, the outward culture of conduct and good manners are the expression of the high inward culture of a person.

Some people are inclined to think that outward culture--good manners simple, attractive clothing, lively, witty, cultured speech, etc.--are an unimportant, secondary element in a person's conduct, that there is no need for special rules or etiquette. Such opinions are thoroughly erroneous and harmful.

Social etiquette is the thorough knowledge and observance of proprieties and the laws of politeness, the ability to conduct oneself in society. Social etiquette not only does not constrain a person's freedom, but actually a need for the person, facilitates relations between people, and smooths out any unpleasant conflicts that might be encountered in life.

Social etiquette must be instilled in a person from childhood by his mother and teachers. Then it will as it were, be part of the blood and brain of the child; will become a need for him throughout his life, and become second nature to him.

Etiquette must be observed not only in society. An educated person, in all situations in life, adheres to norms of propriety, is polite in his attitude to his parents, friends, neighbors, etc., because genuine courtesy is inseparably linked with concern and respect for the people surrounding one and by the complete absence of egoism. He never deviates from the laws of decency, which he executes and which are perceived by all the people surrounding him in a completely natural way, without the slightest constraint for himself or for others, as something that is to be expected.

We can't all be poets or musicians, scientists or artists, but each of us can have all the qualities of a courteous person. And it is never too late to try to acquire those qualities.

Outward conduct only improves the appearance of a person when it conforms to his inward content. In an educated Soviet person, manners must harmonize with his inward beauty, with his high culture. They must be founded on the observance of the dignity of man in general, not simply his own dignity, and must be based on genuine respect for the people around one.

A person's good manners are formed under the influence of his philosophy of life and exerts a major influence upon his actions. A person must approach his own conduct, his way of life, with an esthetic evaluation, he must build his own culture, way of life, also taking into consideration the laws of beauty.

When we wish to give a favorable evaluation to a person, we say that he is a completely respectable person. What does it mean to be a respectable person, the great English author William Thackeray asked. "It means," he said, "being honest, generous, brave, and intelligent, and, possessing all these qualities, to manifest them with the greatest outward refinement."

A cultured, educated person behaves simply, naturally, in an unforced and attractive way everywhere that he might be--whether in the office, in the theater, at a dance, or on a visit, on the street or in a streetcar, at work or at home.

The entire conduct of a person must be penetrated by an intelligently understood sense of propriety. A person must have a sense of proportion in everything. "Be moderate in everything," Abay Kunanbayev wrote in his Nazidaniya [Sermons], "It is an important thing to know the limit for everything. Do not get entangled in your thoughts, do not lose your common sense. In eating, in drinking, in laughter, in clothing, in amusement, in love, in embraces, in kisses--in everything, there is a limit. Anything beyond that limit is an evil" ("Forty Second Word").

Every rule of cultured conduct, of good manners, has its reasonable basis. Some of the rules of good conduct have developed over the course of history, others are based on elementary rules of respect for one another, to old people, to women, and still others are simply based on necessary norms of sanitation and hygiene. Rules of good conduct are the most reasonable norms for the conduct of people, and therefore they must not be converted into empty arbitrary actions.

General Information

A person's face reflects his thoughts, character and mood, and seems to "breathe." Therefore, in everyday life, when talking to people around one, the expressions on one's face are very important. One must be aware of the expression on his face. It must be natural, the glance must be calm, the mouth closed, and the lips must neither be pouting or disdainfully curved.

Try to keep from yawning or sneezing. If you cannot prevent it, try to sneeze quietly, by turning away and sneezing into a handkerchief or by placing the back of your hand to your mouth.

If someone else sneezes, do not pay any attention to it, and do not say "God bless you."

Use your handkerchief quietly and do not wad it all up in a ball.

Sometimes one can see people rubbing their eyes with their hands, or wiping or scratching their face or mouth. This is uncultured, ugly, and unhygienic. The only thing that should touch the face, and even then only in cases of necessity, is a handkerchief.

Keep a close watch on your hands. Do not move them around constantly. It is not good to gesticulate wildly or wave one's hands. Gestures must be infrequent and expressive, light and refined.

Do not keep your hands in your pockets. Do not stuff too many things into your pockets, but only carry what you absolutely need in them.

Do not touch another person's possessions. Especially do not try on another person's gloves, hat, etc.

The correct stance, sitting position, and walk also require a definite amount of training. V. G. Belinskiy censured people who "do not know how to enter a room, how to stand, how to sit down..." The noted Soviet teacher A. S. Makarenko demanded of his students "not only cleanliness, but also refinement, demanded that they know how to stand, walk, and speak."

One must stand straight, resting on both feet, not on just one foot, but must at the same time be relaxed. Do not stand with your feet spread apart. They must be fairly close together. Do not hunch yourself over, or stoop over.

An important role is played by one's posture and walk. If one does not have the proper posture and walk, the most pleasant appearance is spoiled and lost. One must know how to hold the figure erect, chiefly the head. Do not look down as you walk, don't pull your head into your shoulders and do not throw it back. Keep your heat straight.

The walk must be easy, smooth, and calm. One must not keep one's elbows out while walking, but at the same time one must not press them very close to the body.

Be careful of your feet: place them on the ground evenly, without shuffling the soles of your shoes. Do not bang your heels (this pertains especially to women), do not walk with your toes pointing out wide or pointing in.

Sit erect on your chair, without slouching, without crossing your legs. Do not sit bolt upright on the edge of the chair.

Watch your gestures very carefully. They must be easy, simple, and natural, gentle and plastic, beautiful, refined, and moderate. They must not be tense or unnatural, abrupt or angular, or, especially, must not be crude or unduly familiar.

One should laugh moderately, naturally, from the bottom of one's heart. One must not laugh excessively freely, with one's mouth wide open. It is indecent to laugh loudly. Stop laughing if everyone else has stopped.

Do not rush to suspect that people are laughing at you. If people are really laughing at you, try to rise above it. The best thing is to join in the laughter, then the others won't be laughing at you. Ordinarily everyone likes a person who can laugh at himself, because he thus shows that he has a good sense of humor and common sense.

Never make fun of anyone, especially if he is not present. A person will forgive an insult before he will forgive ridicule. Nothing irritates a person like mockery. "You shouldn't tease even a hornless cow," goes the Indonesian folk saying. You will never achieve your goal by driving a person to distraction or by placing him in a ridiculous position.

Don't look a person up and down. This may embarrass him. Don't look point-blank at a person, and do not keep your eyes trained fixedly on his every movement.

Don't point your finger, umbrella, or hand at anyone. It is better to explain by words, or, if need be, to indicate by your eyes, but in a way that is not noticed by those around you, and especially the person about whom you are talking.

Don't slam doors. Close a door slowly, quietly, by holding onto it.

Do not enter any private or public room with a cigarette, cane (unless it is actually needed for support), or umbrella.

Try to walk quietly in the reading rooms of libraries and other similar places. Do not bang your heels or move your chairs noisily by dragging them along the floor. If you have to move a chair, pick it up and place it where you want it to go.

When visiting a sick person, you must talk somewhat lower than usual, must try to keep him occupied with something, and must definitely call attention to any change for the better in his health, if such has occurred.

Never talk about fatal cases in the presence of the patient. Do not describe symptoms of any diseases at all, since sick people frequently are very anxious about their health.

Always thank a person for any attention or service he has given you. Try to respond in kind. If you have been the cause of someone else's inconvenience or displeasure, you must definitely excuse yourself. You must do so by saying, "excuse me, please," "please excuse me," "I beg your pardon," but not "I apologize," or "sorry!" If possible, try to mollify your blame by picking up whatever was dropped, or replacing what was knocked over, etc.

If you notice that a person, even one whom you do not know, has overlooked some portion of his toilette, tell him about it in a way that is not noticeable by others.

If someone has accidentally disturbed you, caused you some inconvenience, or offended you unintentionally, do not say anything about it to him, do not lecture him or insult him. Do not forget that you must be polite, refined, and tactful.

However, if you see that a person is deliberately behaving in an uncultured or provocative manner, is violating rules of Soviet communal life, is deliberately annoying those around him, is offending or insulting them, then in such a case you must not pretend that you haven't noticed anything. One must act decisively and sternly with such people. One must censure them severely and must energetically put an end to such unworthy conduct. This is no place for complacent indulgence.

Do not be intrusive if you see that your presence is a burden to someone else. When a person is in a bad mood, is despondent about something, or is deep in concentration, one must not force one's attentions on him with jokes that are out of place.

If people avoid giving a direct answer to your question, do not repeat it. If they do not respond to your request, do not ask a second time.

Wherever a man may be--in a building, trolleybus, autobus, or streetcar--he is obliged to give his place to a woman or an elderly person; he must give them the armchair or divan and be satisfied with an ordinary chair himself. If a woman sitting on a divan asks you to sit down, take a separate chair and sit down. If there is no other chair around, you may sit on the divan, since the woman who asked you to sit down is already aware of that fact.

If you are walking toward a door at the same time as a woman, and you meet her in the doorway, let her go ahead of you. The same pertains to persons who are older than you.

A younger person greets an older person first, and a man greets a woman first. If the woman is considerably younger than the man, she greets him first. But this custom is not widespread in all countries. In England, for example, a woman greets a man first upon meeting, thus showing that she, as it were, is permitting him to greet her.

When greeting someone, do not bow or bend over. Only the head must be inclined. When greeting a woman or an older person, it is necessary to rise. One must not say hello to someone over one's shoulder. Instead one should turn his whole body toward the person he is greeting. It is impolite to greet someone which adjusting one's hair, or with one's hands stuck into one's pockets, or sprawled out, or with a cigarette in the mouth. Elderly men and women do not have to rise when greeting someone.

When shaking hands, a woman is the first to extend her hand to a man, and a senior person is the first to extend it to a junior. The entire hand must be used to shake hands, not just the fingers. In addition, the handshake must be firm, but with moderate pressure, that is, not very strong and not very weak. It is inadmissible to extend your hand to someone for him to shake it while you are still holding some object in it, such as a pen, pencil, pocketbook, etc.

When a women enters a room, rise to greet her, take your hands out of your pockets and the cigarette out of your mouth. When a man enters a room, a woman does not have to rise to greet him, but merely turns her head toward the person who has entered. If the woman who has come in begins a conversation, offer her a chair and do not resume the conversation until she is seated. You must not sit down until a woman or a person older than you is seated. When talking to an elderly man, a woman must necessarily sit down, thus permitting the man to take a seat also.

When entering a room, office, etc., a man must take off his hat, and hold it in his left hand. A woman does not remove her hat.

When greeting or saying goodbye to a woman, elderly person, or a person in a position superior to yours, do not offer your hand first. Bow your head slightly and wait until the person offers his or her hand to you.

When greeting a woman, a man must raise his hat and remove his glove. A woman does not remove her glove. A man may kiss a woman's hand, even if she is wearing a glove. When kissing a woman's hand, do not raise it too high. Instead, bend down to reach it. One does not kiss the hand of young ladies or of women whom one is meeting for the first time. Apropos, the custom of kissing a woman's hand is obsolete in our country. It is still in effect in Germany and Poland, and encountered occasionally in France. The custom does not exist at all in Great Britain. Be attentive and courteous to women and to elderly people when you are introducing them to someone. First ask the woman for her permission to introduce a stranger to her. Then introduce the man to the woman, giving his last name, first name and patronymic, or

sometimes simply the last name, if it is a business introduction. To respond, the woman offers her hand and gives her own name. If it is not a business introduction, a woman may neglect to give her last name.

When introducing a man to a man or a woman to a woman, the younger one is introduced to the older. During introductions, as when greeting or saying goodbye to someone, the woman or the older person (or senior person) offers his or her hand first.

It is a man's respectful duty to help a woman on with her coat. A woman must thank the man for this service.

When a man and woman are going up a flight of stairs, the man must precede her somewhat, by approximately one step, and when going down stairs, he must be somewhat in back of her. This is done because of the necessity to make the situation convenient for the woman. When going up a flight of stairs it is convenient for the woman to take the man's arm. But when descending it is convenient for the man to hold the woman's arm, in order to assist her.

Do not hold onto the balustrade unless it is necessary for you to do so.

Culture of Outward Appearance

A cultured, educated person must know how to take care of himself. Concern for his outward appearance and personal hygiene are the basic element of a person's culture. "Neglected nails can be set right without the use of atomic power. It is not difficult even for a person with the most modest earnings to save up enough for a can of shoe polish," the author Arkadiy Perventsev writes in his article "A Talk about a Cultured Person." "Constant concern for personal hygiene and neatness," "he writes," are the first sign of a cultured person.

Be neat and clean. Wash your face and hands several times a day. Brush your teeth morning and evening. Go to the bathhouse at least once a week, wash your feet before you go to bed, don't let your nails grow long--they have an unfavorable impression on others and hinder you in any work that you might be engaged in.

Keep your underwear, clothing, and footwear in good condition. Make sure that your handkerchiefs and socks are clean. Change them regularly. Don't wear dirty boots.

A man must be freshly shaven not only when he is going to the theater, going visiting or on a date, but also when he is at work or staying at home with his family.

Be careful of your outward appearance. You do not have to have a fashionable suit, coat, or dress. That is far from a requirement of good manners. The important thing is for your clothing to be clean, neat, and ironed. Your clothing should not include anything that hits the eye. It must not look excessively foppish. Foppishness is an unpleasant

quality in a person. Abay Kunanbayev, in the "Eighteenth Word" of his Nazidaniya, wrote: "It is good for a person to wear clothing that isn't torn, clothing that is neat and clean. But it is bad for a person to try to dress beyond his means, or to take so much pride in his clothing that he becomes a fop. Because fops spend all their time in fixing themselves up, they just fritter away their life..."

"Avoid the society of fops.

"It is only intelligence, science, will, and conscience that elevate a person. The only one who thinks that anything else can elevate a person is a fool."

One's hair must always be combed. The hair style must be natural and simple. You don't have to be attracted by bizarre hair styles or permanent waves. Artificial curls on one's head, or especially bangs covering the forehead, frequently produce an unpleasant impression.

One must not use a large amount of perfume, since the smell of perfume may be unpleasant for the people around one. Do not be attracted by cosmetics. Their excessive use creates only the illusion of beauty. Lips with a thick layer of lipstick, eyebrows that have been made ugly by shaving and by eyebrow pencil, artificial beauty spots on the neck or face, bright "bloody" manicures, etc.—all these are evidence of the abuses of cosmetics. Inward beauty cannot be created by powder, cream, lipstick, etc.

Sometimes one encounters people with tattoos on their back, chest, or arms. Tattooing remains on a person throughout his life, and can only be removed by physicians who specialize in that, and even then traces still remain. Not infrequently, therefore, the victims of this savage "fashion" who have allowed themselves to be subjected to tattooing in their youth regret it throughout the rest of their life, are ashamed to show their chest, to wear short-sleeved shirts, etc.

One of the important forms of the fight for the cultured growth of the Soviet man is the education of taste. We are speaking here of taste as it applies to clothing.

Taste is not an innate quality, but must be educated in a person. A person's taste develops not all at once, but gradually, from early childhood, when the child begins to become aware of the varied objects in his environment, to his toys, clothing, household articles, etc.

Clothing says a great deal about a person, his place in society, his taste, and even his character. Often writers, when describing the heroes of their works to us, devote an especially large amount of attention to describing their outward appearance, so that the reader will be able most completely to imagine the inward life of the heroes, their character, and peculiarities. You will recall, for example, Nataliya Ivanovna in A. P. Chekhov's "Three Sisters." Her philistine taste, vulgarity, and rudeness are emphasized by her tasteless clothing. The first time she appears in the sisters' house, she is wearing a pink dress with a green belt.

Quite often people who have a philistine attraction for splendid outfits are at the same time untidy or slovenly. "What kind of decollete should I wash my neck for--a high neck or a low neck?" the spinster Nadezhda asks her mama (in Saltykov-Shchedrin's "Gothic Antiquity") as she prepares to go to a dance. Yevdokiya Kukshina in Turgenev's Fathers and Sons receives guests "somewhat disheveled, in a not completely neat silk dress, with large bracelets on her short arms and a lace kerchief on her head." She arrives at a dance "in dirty gloves, but with a bird of paradise in her hair."

And here is a completely different character: Vera Pavlovna in Chernyshevskiy's What to do? She dresses modestly, simply, tastefully. She doesn't even let her husband see her with her hair uncombed. The beauty of the man of the future society is described in the book (Vera Pavlovna's fourth dream):

"Happy people! How healthy and strong they grow, how well-proportioned and grand, how energetic and expressive their features are! They are all happy, beautiful people living a free life of labor and delight. What happy, happy people!"

"And their clothing is light and free, their dress is modest and beautiful! It outlines their forms softly and elegantly, and elevates their grand movements!"

A person's culture can be judged from his outward appearance. "I paid primary important to my outward appearance," A. S. Makarenko wrote. "One's outward appearance is of great importance. It is difficult to imagine that a dirty, slovenly person would be meticulous in his actions."

Naturally every person wants to wear nice, fashionable clothing. But it is erroneous to think that the concept of beauty is inseparable from the concept of fashion. What is fashionable is not always pretty. The identical cut of clothing is not always becoming to different people: to short and tall people, thin and stout, young and elderly. Moreover, each person has a figure that is different from everyone else's, as well as his own skin coloring, character, characteristic gestures, etc.

Fashion must introduce something new, interesting, fresh. But it requires an intelligent attitude and a thoughtful approach. Therefore, one must not chase after fashion, but should have a creative attitude to it, and should take one's individual peculiarities into consideration. This is not understood by certain young people--the "stilyagi"--who blindly imitate "foreign" bourgeois fashions.

Behavior like a "stilyaga," attempting to catch up with fashion, to reduce it to the point of absurdity, is at the same time an expression of immodesty, the desire to astonish the people surrounding one with one's outward appearance, and not infrequently attests to bad manners and the spiritual emptiness of the young man or woman.

"Stilyagi" have vulgarized the very concept of style. They do not understand the importance of harmony, simplicity, and appropriateness as the elementary foundations of beauty. Their "style" is a model

of the crude perversion of the esthetic sense. "Stilyagi" are a social stratum consisting of young people who see their "esthetic ideal" in somehow standing out from among the people around them by their affected airs, the vulgar garishness of their clothing, and their mangled speech. "Stilyagi" usually have a disdainful attitude to all kinds of labor and try to live an empty, idle life.

The Soviet man must be an irreconcilable enemy of all kinds of tastelessness, vulgarity, and conservatism.

A cultured person devotes the necessary attention to his outward appearance. He must learn how to dress attractively, elegantly, and simply.

One's clothing must be selected according to the purpose for which it is worn. In addition, it must correspond to the person's age, height, peculiarities of figure, and color of hair, eyes, and skin. The purpose the clothing will serve determines the quality and color of the fabric and the peculiarities of styling.

One may wear pajamas or a robe around the house. Pajamas or a robe may be worn to the table if no one else is present, but otherwise its necessary to change into ordinary clothing.

The proper attire for work is severe suits or dresses with bright accents, white collars, etc. It is most improper, for example, to go to work wearing a velvet dress.

When going for a walk on warm sunny days, it is all right to wear a dress made of bright print fabric, chiefly of cotton, which lets the air through well and which can be easily washed.

When going to parties or young people's dances it is best to wear street-length dresses with short sleeves, full skirts, made of light-weight bright fabrics--chiffon, georgette, crepe de chine, lace, marquisette, etc. When going to a theater or to a concert, it is recommended that one wear a three-quarterm-length or full-length dress cut on severe lines and made of solid-color fabrics--light-weight wool or heavy silk.

Dresses must be trimmed modestly and prettily. Evening gowns must be distinguished by their elegant simplicity and by the clear-cut silhouette that outlines the figures attractively. Long evening gowns give a woman's figure an especially formal appearance and therefore one must walk calmly and smoothly when wearing one, without hurrying, fussing, or making any abrupt gestures.

Clothing worn around the house must chiefly be comfortable, and of soft shades that do not stimulate the eyes. It is extremely unpleasant and painful for the eyes, for example, to see a woman in home surroundings wearing a fiery-red robe with tremendous green flowers or a man wearing piercingly-green pajamas with bright stripes.

Clothing may be used to smooth out figure faults somewhat. For example, women with very sloping, low shoulders may wear dresses with small shoulderpads. Stout women should not make themselves dresses with a tight-fitting bodice, or with a very wide skirt. A becoming style for

them is a dress of a severely straight cut, preferably without a belt.

Dress fabrics should chiefly be smooth, solid-colored, dark, or white. The most becoming print fabrics for stout women are those with small patterns, with lengthwise stripes, etc. Prints with large patterns --large flowers, large checks, or crosswise stripes--make the figure look larger and are becoming only to tall thin women. The predominant lines in a dress worn by a stout woman must be strict vertical ones which visually lengthen the proportions of the figure. Stout women should not wear round collars, which repeat the roundness of the face.

A becoming style for young and thin women is a dress with a tight bodice and a full skirt with large checks or with soft, deep folds.

Details of clothing must be of dimensions that are proportional to the figure. For example, large pockets, flounces, and wide lapels are becoming for a large, tall figure.

Clothing must conform strictly to the purpose for which it is worn, the external appearance, and the peculiarities of figure. Only then will it make you look attractive, only then will you be unembarrassed, and you will wear it easily and comfortably.

It is not pretty when a woman arrives at work in an everyday dress and with extreme shoes with a French heel, or at the theater in a velvet or silk dress and boots with sponge-rubber soles.

Men should also pay attention to the purpose for which their clothing is being worn and the individual peculiarities of their figure. They should not go to the theater or to a concert in sport clothing. Man's street dress is usually made in severe styles, out of smooth fabrics, chiefly dark ones (especially during the winter). Sport clothing may be made of light-colored fabrics, and should be worn in the spring and summer. In the clothing for everyday work it is all right to combine a comfortable, full shirt or jacket with trousers.

An ugly feature of men's clothing is very high shoulders that distort the natural form of the shoulders, or a shoulder seam that drops below the natural shoulder line, creating the impression of languidness or slovenliness. Tapered trousers are not becoming to all men.

One should avoid the combination of unharmonious colors in clothing, for example, green and red, blue and green, purple and dark blue, dark blue and pink, green and pink, etc.

Rows of buttons in the back fold of an overcoat or jacket are unpretty and absurd.

A lady should devote attention not only to her dress itself, but also to her accessories--the handbag, shoes, gloves, hat, scarf, etc. Beauty in clothing is not in the styling of the dress itself, but in the ensemble, that is, in the combination of all the features of clothing which are united by uniform style, and which harmonize in color.

One must not "decorate" clothing with tasteless, clumsy artificial flowers or various badges, unless they actually are marks of distinction. An unpleasant impression is created by an abundance of beads, necklaces, earrings, bracelets, etc.

In the combining of articles of clothing, the hat, tie, scarf, gloves, and shoes are of great importance.

A hat is an essential part of clothing, especially for a lady. A hat may change not only the expression, but even the features of one's face. Therefore, it is necessary to be very careful about selecting a hat.

A person's hat must be simple and elegant (without any excessive encumbrances or bows) and must appear harmonious. The style and size must be selected in conformity with the type of face, age, and height. For example, a wide-brimmed hat does not look pretty on a small woman. The color of the hat must definitely harmonize not only with the color of the hair, eyes, and skin coloring, but also with the suit, overcoat, and such accessories as shoes, handbag, and gloves.

The hat must be put on carefully. One must not pull it down over the eyes carelessly, as one often sees people wearing hats. A cap that is worn on the back of the neck or to the side looks ugly and vulgar. The sides of the visors on service caps and kepis must be on a level with the temples.

Many Soviet men wear hats. But they do not all know how they should be worn. Usually there is a ribbon with a bow around the crown of a hat. On women's hats these bows should be on the right, and on men's hats, on the left. If a man puts a hat on with the bow at the right, the impression given is that the hat has been put on backwards. In order for people to know which end is which, the factories put a small bow especially for this purpose on the leather headband inside the hat. This bow should be worn at the back of the head, not the forehead.

Gloves must also be of the same color as the hat, pocketbook (or briefcase), and shoes, or of a closely-related color, and must harmonize with the color of the suit, overcoat, or dress. They may also be of the same color as the suit, overcoat, or dress. Brown gloves, hat, pocketbook, and shoes for example, go very well with a beige overcoat or suit. Black gloves, hat, pocketbook, and shoes harmonize with many colors of clothing.

Gloves must be worn in street conformity with the season. The left glove is the first to be put on, and the right is the first to be removed. When shaking hands, (man and woman, or woman and woman, one of whom is not wearing gloves), the glove is removed from the right hand and held in the left (a man holds the glove and his hat in his left hand). When you remove both gloves, put them in your pocket. Leather gloves are the only kind that can be carried in the left hand).

Shoes must always be clean, without dust or dirt, and must harmonize with the color of the hat, gloves, pocketbook (or briefcase), and suit. Black shoes and white shoes, as well as patent-leather and suede shoes, look nice with clothing of any color. Light-color shoes and sandals are worn during the summer with suits and dresses of all colors other than black or very dark colors.

The clothing must primarily be modest, simple, but not plain, rich in color, but not vulgar, and comfortable. All the articles of clothing must harmonize with one another.

When choosing articles of clothing, our people should be independent, and their style of clothing must correspond to the cultural level of Soviet Society, to the demands of good taste, and to the conditions of life and the times.

Thus, every cultured person is obliged to be careful of his outward appearance. This concern must, of course, not become an end in itself. It must constitute one of the natural strivings of the person who is a worker, a builder of a new society, in whom the material and cultural needs of the members of society are satisfied to the maximum degree.

Culture of Speech

The character and peculiarities of speech are also a certain indication of a person's level of culture and education.

Cultured speech is not eloquence, or rhetoric, but the ability to express one's thoughts clearly, with no superfluous words, briefly, in a courteous form, in the proper tone. Language is inseparably linked with thought. Clear speech attests to depth of thought and to a logical mind.

The ability to express one's thoughts clearly and accurately does not come all at once. It requires stubborn, long work to increase one's vocabulary and to master the grammatical structure of one's language.

The ability to speak well is linked primarily with a person's mental outlook. One must work constantly to raise one's political, general educational, and cultural level. The use of each free moment, each opportunity to improve one's knowledge and culture represents the true path to improving and enriching one's speech.

The cultural and political growth of a person would be unthinkable without a love for books, without systematic reading of them. Books are our teachers, friends, helpers. Well directed reading enables one to remember much that he has read, for purposes of subsequent use. Thoughtful reading deepens one's thinking processes, disciplines the mind, stimulates thought, and stimulates it to searching and to the analysis of phenomena.

One must try to remember what he has read and what he has thought about while reading. For that purpose, it is recommended that a person write out extracts, make outlines of what he has read, compare the book he has read with others on the same topic, etc. It is a very good idea to record the ideas of outstanding people, brilliant quotations, and the most felicitous expressions.

Bold and thoughtful reading is very helpful in mastering one's own language, and "the study of one's own language is an important matter," M. I. Kalinin said. "The highest achievements of man's thought, the deepest knowledge, and the most ardent emotions will remain unknown for people unless they are formulated clearly and accurately in language. Language is a tool for expressing thought."

If you have not mastered your native language to the proper extent, you will not know how to think correctly. If a person cannot express his thoughts correctly and precisely, that means that he also thinks unsystematically, chaotically.

Real beauty of speech, M. Gor'kiy noted, acts as a force and is created by the accuracy, clarity, and sonority of words. In order to master this force, one must become widely acquainted with the complete, rich lexicon of one's native language.

It is necessary to know one's native language completely, to penetrate deeply into the limitless number of nuances of words. It is necessary to study well the Russian literary language, which is the language of the great Russian people and, at the same time, the language of all Soviet individuals.

The volume and scope of one's personal vocabulary depends upon that person's general culture, educational level, and living experience. Usually one's vocabulary is divided into active and passive. The active vocabulary includes those words that each uses in his everyday speech, and the passive vocabulary includes words that are, in general, known to a person, but which, for some reason, he does not use. In order to enrich one's speech, it is necessary to switch as many words as possible from his passive vocabulary to his active vocabulary, and thus to expand one's active vocabulary.

Our major authors and social figures had an extremely large vocabulary. For example, the vocabulary of A. S. Pushkin and L. N. Tolstoy contained more than 20,000 words, whereas the vocabulary of the ordinary intellectual does not exceed 3,000-5,000 words.

The difference, as we can see, is a large one. The Tolkovyy slovar' zhivogo velkiorusskogo yazyka [Explanatory Dictionary of the Living Great Russian Language], compiled by Vladimir Dal' in the second half of the nineteenth century, contains 200,000 words.

The work on one's individual vocabulary, the increasing of one's vocabulary, represents only the first stage in the struggle for cultured speech. In order to use this vocabulary boldly, it is necessary to master the rules of word formation and the structure of speech. One must purify his vocabulary of incorrect expressions, words or phrases

in local dialects, and of "empty" words and expressions, that is, words and expressions that do not have any definite meaning and are frequently repeated, such as "don't you see," "don't you know," "do you understand," "well," "so to say," "properly speaking," etc. Such words clutter up one's speech and attest only to the speaker's poverty of thought.

One must strive to avoid using in his speech such cliches and bureaucratic expressions as "as of the present day," "to sharpen up the question," and "by all hundred per cent."

One must not abuse foreign words by using them completely unnecessarily, as V. I. Lenin pointed out. Of course, one must use foreign words, but this must be done in moderation. Where it is possible to use accurate and understandable Russian words, there is no reason to use foreign ones.

One must not make errors in Syntax. For examples, many people say "igrayet zhacheniye [plays importance]" instead of "imeyet znacheniye [has importance]"; "para slov [a pair of words]," "para primerov [a pair of examples]" instead of "dva slova [two words]," "dva primera [two examples]". One must use prepositions correctly and put the words in the proper place in the sentence, since the incorrect placement of words can lead to ambiguity or the distortion of meaning.

Each person must strive to develop a correct manner of speaking.

The principal indications of culture speech are originality, brevity, clarity, imagery, emotional coloration, and simplicity.

What is required for enriching one's vocabulary, for improving one's speaking manner? As we have already said, this requires the systematic reading of belles lettres, which abound in remarkable examples of imagery and emotional speech: metaphors, similes, epithets, proverbs, and sayings; the attentive analysis of other people's speech; the frequent use of explanatory and other dictionaries; the careful study of the structure and style of authors who are masters of the word; one must practice retelling, in one's own words, belletristic works that one has read, attempting not to injure the style of the original excessively. V. G. Belinskiy said that such exercises are "a true school, the only school, of stylistics"; one must try independently, in spoken and written form, to describe interesting people, pictures, things.

Cultured speech is closely linked with literary pronunciation. Words must be pronounced with the correct accent. One should not, for example, say "magazin," "katalog," "nekrolog" [instead of "magazin," "katalog," "nekrolog", ("store," "catalogue," "obituary notice")], etc. Words of French origin are accented on the last syllable.

Speech must be rich in intonations. Serious attention must be devoted to the tone of one's speech, which also is of no small importance.

Intonation is not so much a gift of nature as it is the result of a person's work on his speech. It is learned by attention, hard work, and is closely linked with a person's thought, emotions, and wishes.

Monotonous, impoverished-sounding speech is boring. One must keep a watch on intonation, the melodious quality of one's voice, and the rate of one's speech. In order to master the fundamentals of intonation, one should read works of literature aloud, especially poetry.

It is well known that the tone in which a phrase is pronounced can change its meaning. The tone tells us the attitude of the speaker to some event or person. A disdainful or rude tone can offend a person or make him angry, and a supercilious tone can repel a person. One should speak calmly and convincingly. The tone can be angry or full of censure, but in no instance should it be insulting to the person one is talking to. A friendly and affectionate tone is favorable to the person being spoken to. "An affectionate word is like a spring day," goes the folk saying.

One should use pauses in his speech, thus setting off, by accent, the logically important words. If one accents all the words in the sentence, in essence none of the words will stand out, and as a result the expressiveness and meaning of the sentence will be impaired.

Persons who must have especially cultured speech are our speakers, lecturers, agitators, and propagandists, who must "know how to propagandize, how to organize, and how to agitate in the most intelligible, most understandable, clearest and most vivid manner" (Footnote: V. I. Lenin, Soch., Volume 25, p. 242).

It has taken centuries to create the beautiful Russian language, the language of peace and progress. With the aid of the Russian language it is possible to express the most delicate nuances of human thoughts and emotions. It is the duty of everyone speaking the Russian language to guard its purity and correctness, and to handle this mighty tool of knowledge boldly.

At Work

When working in an institution (or visiting one), execute the specific rules in effect there.

Have a friendly, proper attitude to your co-workers. Be attentive to everyone, regardless of what position he holds. Be especially attentive to those who are in a position lower than yours.

Do not look at the papers lying on anyone else's desk. Do not enter anyone else's office without permission, without knocking. If no one is in the office, wait in the corridor or waiting room. When entering an important person's office, you must greet him.

Do not sit down unless you are asked to. State the nature of your business or request clearly and briefly. Conduct yourself freely, with dignity, and without shyness. Remember that no matter how high the position of the person to whom you are speaking, he's a person just the same as you are.

Do not let yourself display a familiar attitude to your co-workers. Many supervisors suffer from this shortcoming, using the familiar second-person forms when talking to their subordinates, in an attempt to seem like "good guys," or slap them on the shoulder, etc. This seemingly "good-natured" coarseness of manners actually conceals a disrespect for people. Such "supervisory" familiarity does not bring a supervisor closer to his subordinates, but actually, in the final analysis, repels them.

Intelligent demandingness upon subordinates must be combined with politeness, restraint, and the strict and precise fulfillment of one's obligations to them.

At the Motion-Picture Theater, Attending a Play, or at the Club

A man must remove his hat when in the auditorium of a motion-picture theater (or club). A woman keeps her hat on, but if her hat prevents others from seeing, she must remove it without being asked to.

In a theater or club, a person walks to his seat with his back to the stage, so that he is facing the people already seated: it is impolite to walk past people with your back to them.

A man must offer a woman the better seat.

If seated in the orchestra, boxes, or balcony, one should not eat cookies, fruit, or ice cream, or chew nuts, because one may accidentally soil the clothing of one's neighbors or make a mess around oneself. One should eat at the theater buffet or in the lobby.

It is improper to eat pumpkin or other seeds at the theater or club.

While a play or motion picture is going on, one must remain quiet, so as not to annoy one's neighbors. One must not converse aloud, either in an admiring or disapproving manner, even concerning the actors' performances. All such remarks should be shared after the performance, at home. One should not laugh inordinately loudly.

It is recommended that one do not ask those seated in front to turn their head to one side or the other, or to shift their position. Everyone watches the play or picture from the position that he finds most comfortable.

When shouting "encore" or applauding, one must not go beyond the limits of propriety and stamp one's feet or whistle.

If you do not like the play, you may leave, but you must do so during an intermission.

At the end of the performance you must not leave the auditorium for your outer clothing until the curtain has fallen and the lights come on in the auditorium. That way you will not disturb the others who want to watch the performance to the end. At the cloakroom a man must help a lady to put her coat on, before putting his own on. Do not put your hat on in order to make it easier for you to do everything else. The hat is put on last, and removed first.

At Dances

Dances are a widespread form of cultured recreation. Let us dwell on the rules of good conduct that must be executed by an educated person at dances.

At the entrance to the ballroom one may stop for a moment in front of a mirror and examine one's clothing carefully, and fix one's hair, dress, or suit. After being assured that everything is in order, one should enter the ballroom calmly and unhurriedly. En route one should no longer primp in front of mirrors or display any special concern for one's outward appearance.

As a rule, a man asks a woman for a dance. The exception is specially announced "ladies' choice" dances, when the lady asks the man for a dance.

One must not ask a person to dance by merely extending one's hand, without saying a word. When asking a lady for a dance, turn toward her and bow slightly.

If a woman who has accepted your invitation to dance is standing alongside a man, you must definitely apologize to him for depriving him of her company for a short time (after she has consented to dance with you).

Refrain from asking a woman whom you know slightly to dance too often.

If a lady notices that a gentleman who has danced with her is asking her to dance too often, it is also recommended that she skip a dance and politely but firmly decline the invitation.

A woman must refuse a man's invitation to dance if she has already consented to dance that dance with another person. In such a case she must thank the second man, but refuse politely, explaining the reason for the refusal.

If a woman refuses to dance with you, it is improper to ask others standing near her.

One must not promise the same dance to two gentlemen. If this is done inadvertently, one should not dance that dance with anyone.

When dancing a "ladies' choice" a man must not refuse a woman who has asked him to dance.

It is improper for a woman to ask a man to dance several times in a row if he does not respond in kind.

When dancing, hold the lady firmly at the waist with your right hand, but do not hold her too close to yourself.

One should dance attractively, smoothly, in accordance with the steps of the particular dance. It is poor form, while dancing, to wave the left hand around, to prance around, to bow too low to one's lady, or to look down at one's feet.

While dancing, do not look off to the side, as if you are bored or are searching for someone. Do not talk to other couples dancing by. Apologize if you bump into anyone.

After accompanying a lady back to the place where she was when you asked her for a dance, or to some other place at her request, make a slight, respectful bow. You must also accompany a lady back after a "ladies' choice" dance. When accompanying a lady back, you may either offer her your arm or simply walk alongside of her.

If, after taking a lady back to where she was, you remain near her, do not remain standing or seated while engaging her in conversation, thus hindering other gentlemen from approaching her freely and asking her for a dance.

In offering some service to your lady, try to do everything adroitly and elegantly, without hurrying or any angular movements. Do not seem to be doing anything with a great amount of effort. Do not do anything in an emphatic way. Everything should be done in an easy, unforced, casual manner.

A woman must thank the partner who has returned her to where she was when he asked her to dance.

At parties it sometimes becomes crowded and difficult to find a free place for resting. So if you notice a lady or an elderly person standing near you, you must definitely offer your chair to that person, or, if there is a free chair, you must help the person to it, and then return to your own seat. This pertains both to young women and to girls.

Visiting

When preparing to go visiting, make sure that your clothing conforms as much as possible to that of the people whom you are to visit, so that you will not look conspicuous. If your clothing differs sharply from that of the other people, you may offend them identically whether you are dressed in fine clothing or poor.

The host and hostess must be dressed very modestly and simply, so that a guest, even if he arrives in extremely modest clothing, will not be embarrassed, but will feel completely at ease.

Do not take children visiting with you, especially if the host and hostess do not have any of their own. If, however, you have taken them with you, make sure that they behave politely without bothering anyone.

Be hospitable. "If a six-year-old child is arriving from afar, even a 60-year-old man goes out to meet her," goes the Kazakh folk saying. Or "a guest is more esteemed than your own father."

When inviting a guest into a room, the host (or hostess) or persons meeting the guest must walk ahead, opening the door for the guest, and when leaving the room they must walk behind, closing the door behind him.

One must help guests to take off their coats and hats, and to show them where to put their galoches or boots.

If you are having a family celebration and someone gives you a present that you like, do not be embarrassed to express your genuine pleasure and thanks. But you must also give your warm thanks for the person's having remembered you and taken the trouble to get you a gift, even if the gift is small, relatively useless, or you do not like it at all. It is not proper to accept gifts unenthusiastically, with a cold, dissatisfied attitude, since this will only grieve the person who wanted to surprise you and hoped that this would please you.

"It's not the gift, but the thought behind it." A present is good if it is presented lovingly, with the desire to please the person for whom it is intended. Therefore it is necessary to think carefully about each present and to select it in conformity with the taste of the person for whom it is intended.

You must not ask people to bring you gifts or "order" definite gifts. This is tactless. It is not good form to arrange "displays of presents" at various family occasions.

If you arrive somewhere as a guest where you know everyone present, do not try to greet everyone, but simply shake hands with the host and hostess, and bow to the others.

If the host and hostess are away from the door when you arrive, first greet the guests by making a general bow to them, and then go up to the host and hostess, without fail, and greet them separately. The same applies when leaving. Do not interrupt a story that your host or hostess is telling by your sudden arrival. It is best to wait for a convenient moment and then enter.

If guests arrive whom the wife does not know, the husband must introduce them to her. When a man brings his wife into a new social situation, he must introduce her to everyone present.

If people come visiting who do not know one another, the host or hostess must introduce them to one another. For this purpose, each new arrival is introduced by the host or hostess to those present, giving his first name and patronymic, and then each person whom he approaches to become acquainted gives his own name. If men and women are present, the introduction is made first to the women, and then to the man standing alongside of her.

When entering a house for the first time and finding yourself, among people whom you do not yet know, you should not shy away from them and stand off to one side. Instead, try to take part immediately in the general conversation. If you act standoffishly, you will, first, become bored, and, second, force your host or hostess to devote their time exclusively to you. Of course you may talk somewhat more pleasantly with people whom you know very well than with people you know slightly, but conversation with the people whom you know should not take on a secretive or standoffish nature.

The host and hostess must not seem to give any preference to any of the guests, since this would be unpleasant for the others.

If you are in a social situation where most of the people are of a different nationality, observe very carefully how they greet one another, conduct themselves, and say goodbye, so as not to make any blunders and accidentally offend any national emotions. If possible, ask about their customs.

Guests must talk about interests in common. Everyone present must belong to the particular social group and fuse with it. Easy, mild manners, an unconstrained tone, a natural facial expression, friendliness, sociability, and affability are necessary qualities of an educated person--in this instance, the guest.

Guests must feel at ease and natural, without being embarrassed, but must not behave with undue familiarity.

Do not touch anything whatever in anyone else's house, or move anything from where it is. You must also refrain from touching books, albums, and musical scores unless they are specifically intended for guests. Do not touch the curtains, portieres, draperies, etc.

Regardless of how close you maybe to the host and hostess, do not abuse that friendship or display to the other guests any of your advantages that result from that closeness. Although you are a guest yourself, try to keep the other guests occupied; while enjoying yourself, try to make others enjoy themselves too. Put yourself at the complete disposal of the host and hostess, and of the other guests.

When there are dances at private parties, you may request a dance only from a woman whom you already know or to whom you have been introduced. If there are any "ladies' choice" dances, a woman may also request a dance only from men with whom she is well acquainted.

Do not look impatiently at your watch when visiting.

When the hostess announces that dinner is served, a man must offer his arm to the lady standing near him. If she then invites him to take the place beside her, he must not refuse, but must thank her and sit down beside her.

If you wish to leave before the party is over, you may leave inconspicuously ("a l'anglais"). In such an event, do not say goodbye to anyone other than the host and hostess, at which time you must thank them for their hospitality and excuse yourself for leaving early. Put on your coat and hat calmly and unhurriedly.

If you stay until the end of the party, you must not leave without saying goodbye to the host and hostess and thanking them for a pleasant evening.

Do not upset them at this time by mentioning any minor unpleasantness that you may have caused during your visit.

The hostess must make sure that the guests are seen off: members of the family must see the departing guests off, while the hostess stays with the remaining guests. In cases of extreme necessity, she may excuse herself to guests still seated, and see a guest off.

When seeing a guest off, it is necessary to go into the anteroom and help him on with his hat and coat.

* * *

When preparing to visit someone for a few days or more, do not forget to take with you everything that you might need, including soap, toothpaste, and toothbrush.

If you have arrived at a summer cottage or a home for a visit, conduct yourself in a way that will be pleasant for your host and hostess, rather than a burden to them. Do not display your own domestic habits, customs, or tastes, the execution of which might be difficult for your host and hostess. "You don't take your own rules to somebody else's monastery," goes the Russian proverb. Have respect for your host and hostess, and temporarily subordinate your tastes and habits to the new situation.

When arriving somewhere as a guest for a certain period of time, become acquainted with the members of the family and the neighbors, drop in to see them, learn their attitude to one another, their mental outlook, habits, tastes, and inclinations, and deal with them in conformity with your observations, but always politely, cordially, and correctly.

Conduct yourself as if you were a member of the family with whom you are visiting.

You must use moderation in enjoying the hospitality of your host and hostess.

Visiting friends at home

Before entering anyone else's apartment, you must ring the bell, or knock on the door if there is no bell. You should knock softly and for short periods of time. After entering, take off your galoshes and hat. A woman may keep her hat on if she wishes.

Do not take off your outer clothing until invited to do so. If you have only dropped in for a little while, you may keep your overcoat on, after thanking your host and hostess for asking you to take it off.

Do not go to see a person on business at breakfast, dinner, or supper time. If you have arrived there at such a time and are asked to sit down at the table, it is preferable for you to thank them, but to refuse, and not to start talking about business until the host and hostess leave the table. If you notice that you have gone to see a person at the wrong time, do not express any chagrin or regret, but just try to leave as soon as possible.

Avoid talking about your personal affairs unless you are asked about them, and even then do not say much about them. On the contrary, try to show an interest in what your host is interested in.

If people have come to see you, first ask them to take their hat and coat off, help a woman to remove her outer clothing, and then offer a chair to them. Only then should you begin a conversation. If you have a guest or someone is visiting you when a second person arrives, you must definitely introduce them to one another, presenting a man to a woman, or a younger person to an older one.

If you arrive at someone's house and a woman who was already there begins to say goodbye to the hostess several minutes after you arrive, stand up, say goodbye to the guest, and do not sit down until she has left.

In the event that another person arrives while you are there, it is necessary to remain in the company of the other person for at least several minutes before leaving. Otherwise he might think that you are disdaining his company. If the host tells you to remain, do so. Get up, and greet the guest who has come in, even if you do not know him. When the guest is asked to sit down, resume your former seat. Take active part in the general conversation. You should not try to resume a story that you were telling before it was interrupted by the guest's arrival, unless the host requests you to do so. If it is necessary to continue such a conversation, briefly summarize what was already discussed, so that the new arrival will be able to follow the story.

When you are having guests, do not allow the maid to call you into the next room or whisper some household news to you, unless it is extremely necessary. This is untactful to the guests, who might think that their presence is at an awkward time or that they are inconveniencing the host and hostess. In the event of extreme necessity, excuse yourselves to your guests before leaving for a moment.

If the host or hostess is brought a telegram, letter, etc., they must excuse themselves to the guest before reading it. A letter should never be read in the presence of guests, but should be put aside until later.

Do not intrude into conversations between your host or hostess and other persons. Do not interrupt their conversation with inappropriate exclamations, if the subject of the conversation is not of common interest to all.

Don't take dogs with you when you go visiting, no matter how much you like them or no matter how obedient they are. This is always unpleasant to your host and hostess; first, dogs leave their dirty paw-prints on the floor, and second, they may frighten children and other guests.

At Parties

A friendly party is pleasant relaxation for everyone. The guests at such parties are usually people who know each other very well, and who spend the time according to their tastes: a good raconteur gathers listeners around him, everyone discusses or defends his point of view, and serious arguments alternate with witty repartee; some people play chess, checkers, or dominoes, and others dance or play various games. The time passes quickly and pleasantly.

When defending your views in a discussion that might have started, keep completely cool. Do not give any crude or sharp objections, but discuss your views in a mild form. If your opponent gets too excited and you can sense that a noisy argument or a fight will ensue, it is best simply to tactfully stop the conversation entirely and to switch the subject, or even, in extreme instances, to walk away from the particular group of guests.

One still meets, not infrequently, people who love to harangue and, in a tone that allows no objections, utter truths that they consider to be infallible. Such people are ridiculous without suspecting that fact themselves. One should especially refrain from getting into an argument with them.

If you hear a story or a bit of news, the reliability of which is extremely doubtful, do not rush to refute it unless you have sufficient justification for doing so. If you should decide to refute it, try to do delicately, tactfully for the person who gave the information. Let him feel that you are in no way suspecting him of telling lies, but, on the contrary, suggest that he was just misled. Then your disagreement with him will not injure the vanity of that person or lead to sharp words.

However, if you notice that the person speaking is obviously slandering someone or gossiping, you are obliged to express your displeasure at the nature of the conversation, to stop the slander, so that the person speaking will be forced to stop telling his story.

Although it is not necessary to observe any special ceremonies at parties, it is necessary to observe all the rules of propriety. When entering a room, check your attire, do not throw your hat onto the sofa, etc.; you may sit on a chair, easy chair, or even a sofa if they are free, but do not stretch your feet out far in front of you, do not assume a careless sprawl, and do not put your head on the sofa pillow or the back of the armchair. All these actions are improper. Do not yawn,

but if you absolutely have to yawn, put a handkerchief to your lips, trying to hide the fact that you are yawning. Do not whisper to anyone else, do not use sign language, do not drop hints that are not understood by those around you, and do not laugh excessively loudly.

It is improper to make excessive manifestations of friendship in a social situation, such as embraces, loud kisses, or prolonged, overly strong hand-shakes.

If those present wish to dance, the men who know how to play the piano must offer their services before the women do so. But the women must also play the piano from time to time, so that the men will also be able to dance a bit and enjoy themselves.

Some people do not like party games. In such an instance one should not force them to take part in such games. They should be allowed to find their own diversions.

At Table

A well-bred person must know how to behave at the dinner table.

Wash your hands before going to the table. If you have guests, ask them if anyone wants to wash his hands. You should not read a book or newspaper or do anything else while eating, or discuss anything in too animated a fashion.

Do not upset anyone while he is eating. If you have to tell something unpleasant to someone who is eating, wait until another time.

Do not remain at the dinner table for a long time but do not hurry either. It is all right to rest a bit after dinner.

* * *

Let us now discuss the question of how one should conduct himself at a holiday meal while visiting.

The standards for conduct at table whether in one's own home or while visiting are completely identical. This obviously pertains also to all other standards for a person's conduct.

Do not arrive late to a dinner or supper to which you have been invited. Waiting for a tardy guest is unpleasant for the host and hostess, who are forced to resort to various subterfuges to excuse the tardy guest to the others. Moreover, your delay may be interpreted as lack of respect for those present. If you should be late, excuse yourself not only to the host and hostess, but also to all the guests, when you enter the room. If everyone is already seated at the table, ask the hostess not to change any of the procedure on your account or to stop the sequence in which the dishes are being served. Sit down at the first free place that you can find, even if it is at the end of the table.

One should not, however, arrive too early since your arrival may embarrass the host and hostess and the servants in their preparations to meet the guests.

Thus, you should arrive to dinner or supper precisely at the time specified by your host and hostess. It is preferable to arrive at some family celebrations somewhat late, say, about 15-20 minutes, because very often the host and hostess do not have time to prepare for the reception of guests, and even their prompt arrival may prove embarrassing for the host and hostess.

The hostess announces that dinner is served. Do not sit down until the hostess finishes her preparations. You must previously decide with whom you wish to sit at the table. If the hostess suggests that you sit somewhere else, do so, without expressing even a shadow of displeasure.

Sometimes the host and hostess decide the seating plan. In such a case it is necessary for them to arrange the guests in such a way that guests whose character, concepts, activity, or views are more or less common are sitting next to one another. This is easy to do if the host and hostess are well acquainted with the habits and tastes of their guests. To a definite extent this kind of arrangement provides for a pleasant disposition of the spirit of those present. One must not sit next to one another people between whom they are strained relations.

Men and women are seated alternately at the table, with the men located to the right of his lady. All the previously published books on etiquette give the following recommendation: "The man must be seated to the left of his lady." This is erroneous advice, for this procedure is completely unfounded. It is inconvenient for a man to attend to the wants of a lady sitting on his right, since that requires him to twist his right arm around.

A husband and wife, or close relatives, should be seated apart from one another, so that there are no closed groups. The only exception is that of newlyweds.

Apropos, the customs of certain nationalities require that husband and wife be seated together. An ancient Kazakh proverb, for example, goes, "Only a madman can sit between husband and wife." However, at the present time this custom is gradually going out of usage.

Sit erect on your chair, neither too close to or too far from the table, and do not lean your chest against it. Do not put your elbows on the table or spread them out wide. Do not lean very low over your plate. Do not pick your teeth at the table.

Women are the first to be served. Make sure that your dinner partner does not need anything, and try to anticipate her needs. If she has a difficult time trying to find a place to put an empty cup or plate, help her.

During dinner or supper you must attend to the needs not only of your lady, but also the lady on your right, even if she has not been introduced to you.

The woman must not take advantage of the services offered by her courteous partner. She must try not to be a burden to him. The attention must be two-sided.

When there are more women at table than there are men, the men must show the same amount of attention to all the ladies.

Do not reach across the table for a fish that is far away from you, but ask someone to pass it to you. If, through carelessness or an awkward movement made by your dinner partner, you drop a plate, glass, or cup, etc., try not to be embarrassed, but express your regret concerning what happened. Do not, however, act completely nonchalant in such a case--this could be interpreted as disrespect for your host and hostess.

Do not say anything if someone spills wine, sauce, etc. on your clothing. Making comments cannot correct the situation, but can only further embarrass the person who was to blame. If one of the guests commits a faux pas, for example, drops, breaks, or spills something, do not comment on it and do not interfere. It is best to pretend that you did not notice what happened, thus permitting the person unintentionally responsible to recover from his embarrassment. "Good breeding," A. P. Chekhov said, "does not consist in spilling sauce on the table-cloth, but in not noticing if someone else does."

If your dinner partner leaves an orange, pear, or grape on her plate, you must not take them without asking her permission. You must also refrain from offering her half of your orange, apple, etc., since this kind of familiarity is a sign of bad manners. A lady must also refrain from making the same offer.

Do not take any tidbits home with you. This is admissible only in an intimate, family circle.

Do not use affected gestures at the table, and do not keep prevailing on people--this also is a sign of bad manners.

When refusing some dish, do not say that you do not like or that it disagrees with you. Do not make any comments concerning the dish that is being served or make any remarks aloud concerning the meal in general.

When offering a dish to a guest, the hostess must not be insistent.

Do not put on face powder or lipstick while at the dinner table. This is permissible in a restaurant.

Do not make any comments concerning the manners of anyone present. Do not turn your back to the person sitting beside you if you intend to speak to someone else; do not talk across your partner.

Do not gesticulate, especially if you have a fork, knife, or other article in your hand. Do not play with your napkin or spoon.

Usually the host and hostess plan that the person sitting in the middle of the dinner table will be a guest who is an excellent and witty raconteur who knows how to engross and attract the attention of those present. However, it must be kept in mind that the hilarity at table must not go to the point of loud guffawing. It is poor form, when laughing, to throw oneself back onto the back of one's chair, to cover the face with a napkin, etc.

If you notice that, when a dish was being passed, someone did not get his share, politely offer him your own if you have not yet begun to eat.

If you notice something unpleasant in your plate, do not call the attention of the others to this, but simply give the plate to the person bringing out the food.

It is necessary to know the correct, elegant use of the articles on the table. If you do not know how to eat a particular item, or with what, wait unobtrusively for a few minutes and see what everyone else is doing, before you start to eat.

Unroll the napkin that is in a napkin ring and place it on your knees (you may fold it double). Do not tuck the napkin in your collar. Use the napkin to wipe your mouth and hands, but never your face. Wipe your mouth by pressing the napkin lightly to it, not by rubbing. Do not fold the napkin after you are through eating, but simply take it off your knees and place it on the table beside your plate.

When eating soup, do not take full spoonfuls. Soup should be eaten from the side of the spoon, not from the end, as one takes medicine. Do not slurp or blow on the soup, but stir it slightly with your spoon without stopping any conversation that might have begun. Do not put pieces of bread in your soup--this is not neat and is unattractive. Bay leaf, peppercorns, etc. should be left in the plate. When taking up the last spoonfuls of soup, tip the plate away from you, not toward you, in order to prevent splashing your dress or suit accidentally. Do not offer your plate with a request for a second helping.

Take a piece of bread from the plate with your hand, not with your fork, and then place it on the bread-and-butter plate to the left of the soup or appetizer plate. If the bread is located far from you, you will be given a small bread basket. Do not cut your bread with your knife or pick up a whole slice in your hands, but break off small pieces of it at a time.

If butter, caviar, etc. are in dishes on the table, first take some onto your plate and then use your knife to put it on your bread. Do not cover the entire slice at a time, but break the bread into small pieces and spread each one separately.

You must not take any kind of food from a serving dish with your own fork and put it on your own or your partner's plate. Usually there is a serving spoon and fork in each dish, but if there are none, take the food with your knife. Do not try to choose from among the portions on the serving dish, but take the portion that is closest to you, so as not to delay the other guests. It is, moreover, extremely improper to do so. You should not cut in half a portion that you have taken from the serving plate and then put half back.

Salt and mustard are taken with special spoons or, if there are none, with the tip of a clean knife (the knife may be wiped with a piece of bread crust for that purpose), but never with the handle end of your fork or spoon.

Know how to use your knife and fork correctly. The knife and spoon (hollow side up) must be at your right, and the fork (tines up) must be at your left. Do not eat anything with your knife, and do not carry your knife to your mouth. Do not use your knife for packing food onto your fork. Do not stick your knife into the butter, salad, cake, or other dishes. Do not use your spoon to eat food that can be eaten with a fork.

After putting a piece of meat, sausage, etc. on your plate, do not cut it up into small pieces (to cool off), but cut off pieces as you want them. Keep the knife in your right hand and your fork in the left. Do not keep switching the knife and fork from hand to hand.

Such dishes as cutlets, meatballs, omelette, fried eggs, baked dishes, and vegetables that do not have to be cut, are eaten with a fork, by breaking off pieces as one eats. In this instance the fork is usually kept in the right hand and a crust of bread or roll is used as a pusher.

Fish is eaten with a fork (or with two, if the fish is bony) and a breadcrust pusher. Poultry is eaten by first cutting the meat off the bones by using the knife and fork, and by then eating the remaining meat by picking up the bone in one's hand. One must never spit bones into one's hand or directly onto one's plate. They are removed by bringing a fork up to the lips and then putting them onto a separate plate or the edge of one's own plate.

If there are special crystal, china, or metal knife and fork rests on the table, place your knife and fork on them but if there are no such rests, use your knife to cut off a piece of breadcrust without crumbs and place this beside your napkin ring to replace the missing rests. All this should be done naturally, calmly, in a casual manner, in the midst of conversation. After you are finished eating, place the knife, fork, and spoon on your plate, not on the tablecloth.

Stewed fruit is eaten with a dessert spoon. The stones from the stewed fruit are removed unobtrusively with a spoon carried up to the lips, and then placed in the saucer. Fruit is sometimes eaten with a special knife and fork. An apple or pear is taken from the serving dish with the hand, and cut into parts, and then each part is pared and cut into smaller pieces.

Cantaloupe and watermelon are eaten with knife and fork.

When pouring tea into a glass or cup, do not fill it all the way. If tea is served in a cup or glass with a saucer, use your spoon to put sugar into the tea noiselessly and then place the spoon on the saucer. Do not drink tea out of your saucer. If the tea is served in a glass with a glass-holder, the spoon is not removed from the glass while drinking, but is kept in place by the index finger of the right hand, which is holding the glass.

Do not ask for a second cup of tea until the other guests have all received their first one.

Cookies, pirozhki, candy, and sugar cubes (if there are no sugar tongs in the sugar bowl) are taken with the hands.

If the meal includes a dish that is expensive or out of season, (for example, fresh raspberries in the early spring, etc.), do not put too much on your plate--there must be enough of the delicacy for everyone.

Do not take a second helping of any dish unless the hostess or your partner offers it to you.

Do not smoke while eating. You may not light up until after the dessert, first asking your hostess's permission. The hostess, in her turn, asks the women for their permission. If even one person objects, you should not smoke.

The host and hostess should not be the first to finish eating, but should wait until their guests are finished. If you are a guest, try not to take longer to eat than the other guests, so as not to force them to wait.

Some elderly people eat slowly. In such an instance the host and hostess, out of respect to them, must not eat faster than they do. The other guests should also render them the same attention.

The guests get up from the table at the hostess's suggestion and only after she has got up herself. Men rise after the ladies have risen. Each man must move back the chair on which his partner is sitting, thus permitting her to get out from behind the table, and then he may leave himself. The men may also remain at the table with the host, continuing to talk.

Do not stay too late when visiting. When leaving, men must make sure that all the women have escorts to take them home.

Conversations

Do not be long-winded. "Many words are like coal, but a few words are like gold," goes the Kazakh proverb. "Speech is silver, but silence is golden," goes the Russian proverb. Before saying anything, think it over well ("A word is not a sparrow--once it flies away, you'll never catch it"). Do not talk too loud, drowning out the others, or too softly and unintelligibly. The voice must be mild and calm. Do not raise your voice in an argument.

Do not converse loudly where people are busy, for example, at work, in a library, museum, etc. Do not conduct yourself loudly in public places and do not discuss your affairs loudly when outsiders are present. Do not intrude in the conversation of people whom you do not know. Do not use familiar second-person forms with outsiders. Such forms may be used only with members of your family or very close friends. Do not give your friends diminutive names like Vit'ka, Zhen'ka, or Yurka. The feeling of human dignity must suggest to you that you

avoid such a form of addressing others and that you prevent others from addressing you likewise.

Do not listen to other conversations in which you are the principal character.

Let others speak about you as much as they want.

Do not brag. Boastfulness is an unpleasant feature in a person. "Braggards do not have a conscience, or a serious mind, or bitter thoughts, or decisiveness, or bravery, or humaneness, or conscientiousness," Abay Kunanbayev writes in the "Thirteenth Word" of his Nazidaniya. The diary that the famous Russian teacher K. D. Ushinskiy kept during his youth contains the following entry: "Do not say a single word about yourself without necessity." "Never boast about what has been, what is, or what will be."

The opposite of boastfulness is modesty. K. Chukovskiy, preparing I. Ye. Repin's book Dalekoye i blizkoye [Far and Near] for publication, wrote about the exceptional modesty of the great Russian artist: "Many pages in this book were still unwritten when, as its future editor, I encountered unforeseen and unusual difficulties: a person of the greatest modesty, Repin stubbornly refused to write about himself. For example, I asked him to describe how he created his painting 'Zaporozhetsy,' but instead he suggested writing his reminiscences of the architect Ropet or Professor Prakhov. Since he did not wish to speak about himself, he spoke only about others in this autobiographical work: about Tolstoy, Kramskoy, Stasov, Semiradskiy and Serov, Garshin... But when, at the insistence of friends, he began to speak of himself, about his painting 'Burlaki,' even here the person whom he placed at the center was not himself, but another landscapist--Fedor Vasil'yev--about whom he had begun to be excited with his usual fervour."

Do not interrupt anyone, no matter who you are talking to. Learn how to listen attentively to the person to whom you are speaking. Try not to ask the other person to repeat several times what he has said, thus showing that you do not understand him. Do not begin to speak until the other person is finished.

If you become angry, just stop and think a while before saying anything. "Cold words that the ear hears lie like ice on the heart," says the Kazakh proverb.

When talking with older people or with women, you must not make any derogatory comments or reprimand them because of their conduct unless it goes beyond the limits of propriety. Allow the older person or woman to speak first. Do not give advice to an older person unless he asks you for it.

If you wish to advise an older person or suggest something to him, ask his permission to do so.

Be careful in your jokes. "Even though you're joking, think about what you're doing," goes the Kazakh proverb.

You should not be ashamed to ask about something that you do not know. "If you do not know, ask others. If there are no adults to ask, ask younger people," goes the Kazakh proverb.

When talking to person, do not touch his arms or shoulders, or the buttons on his clothing, thus attracting his attention. Do not stand half-turned from the other person. Look him straight in the face, not sidelong.

When telling something, do not look in a mirror to see what kind of impression your words are having on your listeners. This is untactful.

Never speak in a language that any of the people present does not understand. If people are visiting and someone wants to talk in another language, the hostess must first arrange for someone to translate the conversation for anyone who does not understand.

Do not speak on subjects that are unpleasant for any of those present, especially for your host or hostess, if you are visiting. Do not enlarge on the beauty of the ladies present. If you cannot tell a story well, do not try to do so. Do not argue unless you know how to defend your opinion. You should avoid arguing for the sake of arguing. "Do not acquire knowledge in order to boast or argue. Arguments give rise to envy and lower a person's dignity," Abay wrote in his "Thirty Second Word" in Nazidaniya.

"Frequently the purpose of an argument is not truth, but victory over another person. The person who has out-argued a hundred people and knocked them off their true course is infinitely lower than a person who has directed one person on the path of truth. Argumentation is necessary in science."

In a general conversation try not to touch upon the weak spot of anyone present. Do not talk to a person about his favorite matter with an air of disdain or boredom. It is better to acknowledge that you are an ignoramus in that matter, but listen to the other person's conversation attentively; your polite hint will be sufficient for him, by observing tact, to stop talking about a matter in which you have no interest. When listening to someone's conversation, do not smile ambiguously, as if you doubt the truthfulness of his words; do not assume the air of a person who is bored, or absent-minded, since this might offend him.

If you have finished a conversation with a woman or with an older person, do not turn your back immediately on that person, but take a step to the right or left, and then turn and go.

Do not ask a woman or elderly person his or her age.

It is necessary to observe tact in conversation, that is, to say nothing that could even slightly offend a person. Tact trains one to guess and to try to find subjects for conversation that are interesting and pleasant for everyone, to be lenient, courteous, and resourceful. A well-bred person would be unthinkable without tact. Tactless people are avoided, regardless of how intelligent, talented, and well-known they are.

Tactless conversations in a social environment include, for example, questions about the salary received by the person to whom one is speaking, his means of support, the reasons for family discord, the physical shortcomings of the person to whom one is speaking, etc.

On the Street, and Taking Walks

When walking along the street, keep to the right-hand side of the sidewalk. Do not bump into any passersby or push them. Give women and elderly people the right of way. Do not throw matches, cigarette butts, candy wrappers, used streetcar or train tickets, etc. on the sidewalk. It is improper to turn around to look at passersby, especially for a woman to do so.

If you see a blind person crossing the street, help him to get across. Do not pass between two people who are conversing, regardless of how crowded it is on the street (or in public places) or regardless of how far they are from one another. Go around them.

Do not primp on the street or in public places. This should be done at home. Do not whistle. Do not chew on nuts or seeds. Do not spit on the sidewalk.

Avoid asking a passerby to give you a light. This should be done only in an extreme case. When lighting up, bend over but do not touch his cigarette or cigar with your hands. Thank him after getting a light.

Do not turn away from anyone on the street, even if you happen to meet a person whom you do not like. It is best to move to the side and change the direction in which you are walking. Do this unhurriedly, naturally, nonchalantly.

If a person whom you know approaches you on the street from the right, lift your hat with your left hand, and if he approaches from the left, lift it with your right hand. This is done in order not to cover your face. When meeting friends on the street, in the park, etc. do not call them by name from a distance, but go up to them. If you have to converse with an acquaintance on the street, move to one side so as not to get in the way of passersby. Do not raise your voice while conversing, so as not to attract attention to yourself. Do not make your presence known by loud exclamations, laughter, or fussing around. Do not direct any comments at passersby.

When approaching a woman whom you know on the street and greeting her, throw your cigarette in a butt receptacle, or if there is none nearby, at least take the cigarette out of your mouth.

When walking toward someone to greet him or her, a woman must not hold her hand stretched out, but must offer it at the very last moment.

After meeting a woman whom you know, do not say goodbye to her, but join her and continue to walk in the direction in which she was going. Do not accompany her for an especially long period of time without her consent. If a woman finds that a man is accompanying her for too long, she may say goodbye to him or stop talking to him for several seconds, thus giving the man a sufficient hint that she would like him to leave her.

When strolling with a woman or an elderly person, adapt your rate of speed to that person's. Do not force that person to speed up or slow down. Never run on ahead, since this is improper and tactless.

If a woman whom you are accompanying is holding anything in her hands other than a handbag, for example, a book or a package, you must take it and carry it instead of her. Do not insist when offering such a service to a woman. When strolling with a woman on your arm, you must protect her against all kinds of unpleasant situations, pushes from passersby, etc.; when it is crowded, you must clear a road for her, continuing to hold her firmly by the arm, so that the sudden pushing of a crowd could not unexpectedly separate you. You should stay somewhat ahead in such situations, so that the woman is protected by your body. When walking along the street with a woman, you must not leave her upon meeting friends. If the person whom you meet wishes to talk to you, make arrangements to talk to him at some other time and then go on your way. Only in extreme instances should you leave the side of a woman with whom you are walking. Even then you must excuse yourself and stay for just a short while. Otherwise the lady may get tired of waiting for you to return and might leave because of your lack of attention to her.

If you are with a lady when you meet your friend on the street and he does not know her, do not enter into a conversation with him, but limit yourself to exchanging greetings. If it is absolutely necessary, make arrangements to meet him later. A lady meeting another lady on the street walking with a man whom the first lady does not know, must greet not only the second lady but her companion as well. In an analogous situation a lady does not greet a man whom she does not know.

In the Streetcar, Bus, or Trolley

When entering or leaving a streetcar, bus, or trolley, a man must allow a woman or elderly person to proceed him. He must be the last to enter a taxi, helping the lady to enter, and the first to leave, helping her to get out. When entering a subway car, wait for the passengers getting off at your station to get off before you try to get on. It is poor form to talk or laugh loudly in a streetcar, bus, or trolley, or to enter an argument or casual conversation with the conductor. The noise that you create may upset or irritate the tired passengers.

When making your way to the exit, do not bump the knees of the person sitting next to you, do not bump into people standing around you, but politely ask, "may I get out, please," "excuse me, please," etc.

In a streetcar, bus, trolley, subway, railroad car, etc., observe all the rules established by the management. Do not ask for exceptions to be made for you. Do not strike up conversations with passengers whom you do not know. Always be polite to ladies, but do not force your favors or services on them.

If you conduct yourself calmly and politely, you will not be involved in any street brawl. However, there are cases when it is necessary to interfere in what is happening or to act as a witness of what is happening, for example, in the event that a lady is being insulted by one of the passengers, in the event that children are being mistreated, or the conductor is insolent.

At Home

A happy home is a home where everyone is united by a common ideal, by common interests, where man and wife, father and mother, brother and sister, children and parents, everyone helps everyone else to the best of his ability.

Love, trust, and mutual respect must reign in the family environment; there is no place here for egotism, tactlessness, arguments, there must be no grounds for cruelty, callousness, or thoughtlessness. Some people, because of ill-breeding or lack of discretion or tact, sometimes inflict unpleasant situations upon the members of their family, even insult those who love them, who are especially dear to them. Thus, it happens that among our own family we can feel that we are all alone, that the members of one family often live in genuine solitude, with everyone living his own little life. We sometimes do not even know half the reasons why the person who is nearest and dearest to us smiles.

In order for the family to be a good one, to be friendly, it is necessary for the members of the family to have a sensitive, attentive, thoughtful attitude to one another. Do not be afraid to show your emotions to those you love, to whom you are related. It is not good to love but to act noncommittal or cool. The person you love treasures your sympathy and attention. Even a few words spoken may be of great support to the person to whom they are directed.

Never raise your voice, never fight or become angry. A person with bad character punishes himself more than anyone else. By getting angry himself and by causing others to get angry, such a person becomes unpleasant to everyone and is never happy. Be careful of your first argument, since others may follow it easily. If the person to whom you are speaking begins to get angry, don't pour oil on the flames and he will calm down.

Do not come home gloomy or angry; if something unpleasant happened at work, do not upset everyone at home by talking about it, since it often happens that, with a fresh impression, something unpleasant may seem to be more serious than it actually is.

Help as much as you can around the house. Have definite duties at home and help the other members of the family. Do not force them to wait on you constantly. Do what you can for yourself.

Family life in Soviet society is not a private, personal matter. It is not something isolated by itself. The life of the Soviet family is closely bound to the life of the whole nation, and its interests are interwoven with the interests of Soviet society as a whole. Genuine happiness in family life would be unthinkable without labor for the good of the Motherland, without the harmonious combination of personal, family, and nationwide interests. The attitudes between man and woman, love and marriage in our country are linked to a much greater degree with social life, with the interests of the Motherland, than during all the preceding eras.

A family living a life that is cut off from society impoverishes itself spiritually. A person closed off in a narrow circle of family life and seeing his happiness there takes the risk of growing into a philistine. Any person, even the most capable one, may lose his natural inclinations if he is the captive of petty everyday interests. If a person's life is reduced to narrow, personal experiences, to petty everyday interests, to everyday dramas, Gertsch wrote, than goodbye poetry, goodbye the quickened heartbeat, goodbye everything that is truly human and heroic. Then moral philistinism takes over.

Finally, it is necessary to say a few words about a person's conduct in a communal apartment. You must definitely have regard for the convenience of your neighbors without being reminded and must consciously carry out all your duties; you must be neat when using communal areas, you must be clean, etc. Be considerate of your neighbors. Do not merely keep quiet yourselves so as not to bother them, but also teach your children to keep quiet. Do not sing loudly, do not make noise in the corridor, do not turn on your radio full blast, and do not forget to turn off your radio when leaving the house.

Ways of Forming Moral Qualities and the Culture of Conduct

Moral qualities and the culture of conduct are formed throughout a person's conscious life.

Ideologists of the exploiter classes feel that the basic factor determining the moral outlook of a person is heredity. According to their theory, it is decided at birth whether a person is honest or a thief, good or bad, cultured or uncultured, etc. These ideologists, of course endow merits and virtues to people in the upper classes, and

shortcomings and defects to the workers. Science has proven that heredity cannot determine either a person's moral qualities or his moral outlook. A person's moral qualities are formed chiefly under the influence of the social environment and training, in the process of his life and activity.

As is well known, a person is the product of his social environment. Environment may exert on a person not only a desirable influence, but also an undesirable one. The factor of decisive importance in the process of the formation of the Soviet man's personality, his moral outlook, is communist education. Communist education is well-directed, planned, systematic activity, the aim of which is the training of a completely developed, active fighter for communism.

Communist education is organized and directed by the socialist state, the Communist Party, and by all society, and is carried out by the joint efforts of the family, the school, Pioneer and Komsomol organizations, and many other educational and cultural institutions and organizations.

However, the process of the formation of moral qualities and the culture of conduct of a person is not exhausted by the influence of the environment and education. This process is supplemented by a person's self-education, that is, his active, independent work on himself. The great Soviet physiologist I. P. Pavlov pointed out that a person may consciously regulate his life, may control himself, and improve himself, provided that he knows himself and the external world, provided that there is a correct "correlation with the immediate environment." "A person is, of course, a system..., but...a system which is to the highest degree a self-regulating one, a self-maintaining one, that guides and even improves itself," I. P. Pavlov wrote (Footnote: I. P. Pavlov, Dvadsatiletniy opyt [Twenty Years' Experience], Moscow, 1951, page 364).

Every person must strive to provide for the highest and most harmonious development of his forces, so that they may combine to form a complete, meaningful whole.

Self-education is the conscious, independent formation of one's views, character, personality features, habits, and conduct, and the person's conscious following, in his practical life, the principles that he has worked out.

Self-education is inseparably linked with the ability to deal objectively, critically, with oneself. Where there is no ability to analyze one's conduct, to see one's own shortcomings, there can be no self-education. Moreover, it is insufficient merely to see the shortcomings and mistakes in oneself. One must also know how to overcome them. A. M. Gor'kiy said that even a small victory of a person over himself makes him much stronger.

The most favorable conditions for a person's spiritual growth and development may be created by the unity of the desirable influences of environment and education with a person's independent and creative work on himself.

What, though, are the ways and means by which a person can develop qualities of a cultured and highly moral individual? There are many. Let us dwell on a few of them, the most important ones.

Raising the ideological-theoretical, general-educational, and cultural level. A Soviet man is a person who is strong in spirit, who possesses strong ideological hardening. His characteristic feature is his striving to increase his knowledge, to expand his mental horizon.

Education is the development of all the mental capabilities of a person. It does not end in school or other educational institutions, but continues through the rest of a person's life. "Live and learn," goes the proverb. Of all treasures, knowledge is the greatest. It cannot be stolen, or lost, or destroyed. One must try to fix in his mind everything good that there is in books, in people, and in ideas.

You have nothing to be ashamed of if others know more than you, but you should be ashamed if you have not learned everything that you could have. By studying we can acquire in one year more than our experience could enrich us in 10 years. Experience, of course, is very important in a person's life. Theory must be combined with practice. But experience by itself, experience without knowledge, is an expensive school. A person who derives his knowledge only from experience will invariably stumble around for a long time in the darkness before the light of truth dawns on him. Hard is the lot of a ship captain who became a skilled seaman after many shipwrecks. The wisdom bought by experience alone comes very dear.

The experience accumulated by generations, knowledge developed by the centuries, are contained in books. They enrich our imagination with beautiful pictures of nature and works of art, and act as our advisors and mentors. That is why love for books--those very valuable sources of knowledge--is an inseparable feature of a cultured person.

In order to extract the greatest advantage out of a book, it is necessary to choose literature for oneself wisely, being concerned not so much with entertainment as with the supplementing of one's knowledge.

A good book adds to one's knowledge, develops the mind, and reinforces one's Marxist-Leninist philosophy of life.

One must not spend hours reading a good book without getting something out of it, and this pertains not only to the time spent in reading. Recollections of what one has read remain in the form of new knowledge, bright, felicitous ideas, and brilliant impressions, to which one can turn when he wishes.

A Soviet person strives to raise his cultural level constantly. The best way to do this is to become familiar with the cultural achievements of the peoples of the Soviet Union and other countries in the world, with the achievements of Soviet and worldwide artistic literature, science, and art, and the regular development of one's artistic taste.

One of the essential elements in communist education is esthetic training.

The forms of the esthetic training of Soviet people include one's desire to listen to good music, and to visit museums, exhibitions, and picture galleries. The Tret'yakov Gallery, the Hermitage, and the Russian Museum are famous throughout the world. The art treasures that they hold have been reproduced many times. Works of national art do not enjoy a broad popularity and fame as great in any other country as they do in ours. Starting in early age, the poetry of Pushkin, Lermontov, and Nekrasov, the music of Chaikovskiy, Glinka, and Rakimaninov, and the paintings of Repin, Surikov, Perov, and Shishkin become our companions in life.

The training of an esthetic sense, the understanding of the beautiful must be carried out in the larger aspects and in the smaller. There are no "trifles" here. An esthetic sense must not develop accidentally, otherwise it may take on a perverted, false character or direction. An esthetic sense must be directed consciously by one's esthetic taste.

Tastes vary. There are many of them and it is impossible, and even unnecessary, to standardize them. Progressive esthetic culture of society proceeds along the line of multiplying and differentiating the individual differences of taste, rather than along the line of wiping out those differences. However, multiplicity of tastes has its own unity. Even here the importance of the principle of unity in variety retains its importance. Tastes may be varied, but they must not be bad or perverted.

A well-bred person with good taste usually is refined in his actions even in the "trifles" that occupy a large place in our lives.

In our lives we may encounter people who are honest and conscientious, who have a good attitude to their fellow workers and to their family, but who, lacking taste or the minimum esthetic exactingness to themselves or to those around them, are distinguished by unattractiveness of mental outlook and conduct. They may arrive at work sloppily dressed, may push rudely against passersby on the street, may spit on the floor, start a fight with someone, use impertinent language, etc. They do not know how to use their leisure time, and because they lack esthetic needs, are frequently inclined to waste their time on worthless amusements or on things that might have a detrimental influence upon the development of their personality (passion for alcoholic beverages, cards, etc.).

The lack of esthetic exactingness in the "trifles of life," is encountered not only among poorly-educated or ignorant people, but also among educated ones. In this light it might be interesting to quote excerpts from A. P. Chekhov's letters to his brother Aleksandr. Always restrained and delicate, A. P. Chekhov sharply and sternly censured the features of anti-estheticism in his older brother's personal conduct and habits. He is indignant at the "style" of his brother's personal life, his despotic, off-handed manner of dealing with his children, his wife, and servants. "Constant curses of the lowest variety, the raising of one's voice, reproaches, scenes at lunch and dinner, eternal

complaints about one's unbearable life and about anathematized labor--aren't all these the expression of crude despotism?... You consider property and breeding to be prejudices, but you ought to spare something, if only your wife's weakness or your children's--spare at least the poetry of life, if you have already put an end to its prose.." A. P. Chekhov writes that one must not make children "a toy to suit one's mood: alternately kissing them tenderly and trampling them insanely," and that one must now show disrespect for women, using indecent language in their presence, or showing up carelessly dressed. "This is pedantic, but it has as its basis something that you will understand. You will remember about the fearful education role that surroundings and the trifles of life play in a person's life" (Footnote: A. P. Chekhov, Polnycye sobraniye sochineniy i pisem [Complete Collection of Works and Letters], Vol. XIV, page 277).

A. P. Chekhov had an exceptionally highly developed sense of beauty. He knew very well how ugliness of "surroundings and the trifles of life" debauches and lowers human dignity.

Very frequently people who consider themselves to be cultured express their emotions loudly, unrestrainedly, claiming that they are "nervous," or do not show politeness, sensitivity, or delicacy to those around them, failing to notice that this attests to the absence of genuine culture, genuine taste, and to the fact that they have failed to develop an esthetic sense in their everyday conduct.

At the Eighth Congress of the VLKSM. A. N. Shelepin remarked, in the report given by the Central Committee of the VLKSM, that Komsomol organizations have for a very long time failed to attach the proper importance to esthetic training. On the other hand, propagandists of western culture are attempting to force young people to accept views and tastes that are alien to us. Let us take, for example, the American "rock-and-roll," the report states. It educates a person to be "all shook up," and incites bad emotions that are unworthy of a person. But our young people must train completely opposite qualities in themselves: collective spirit, smartness in appearance, and a respectful attitude to women. We have already objected to this dance and we shall continue to do so.

The report went on to say that we have an extreme situation in that some young men and women have a disdainful attitude to their outward appearance. "But we're working people," they say, "what does cleanliness have to do with us?" They go around in unironed clothing, they refuse to wear neckties, they sleep in their clothing, and the Komsomol might fight against this.

"The Central Committee of the VLKSM, the Komsomol Central Committees of the union republics, and the Komsomol organizations themselves," A. N. Shelepin, "must considerably improve the esthetic training of our young men and women and children, must make more active efforts to develop good taste in them, to teach young people how to judge correctly what is beautiful and what is not beautiful, to pay attention to the outward appearance, posture, and manners of young

people, the ability to conduct oneself correctly in the family and in society. It is necessary to create a wide network of clubs and studios for depictive arts, music appreciation, ballroom dancing, home economics, and to conduct regular talks and lectures for young people on artistic subjects, as well as fashion shows.

"While they are still in school, young men and women must learn how to sing, to dance nicely, and to be discriminating in painting and music" (Footnote: A. N. Shelepin, op. cit.).

Development of conviction. The development of conviction is the basic method of forming the moral qualities of a Soviet man.

This method includes two interrelated factors: a) the action of other people, for example, parents, instructors, teachers, upon a person's consciousness, and b) serious, thoughtful work by the person himself to see the significance of everyday impressions, to develop his own convictions. By means of conviction the correct views concerning life, and the correct understanding of civil duties must be developed in everyone. The person must learn how to follow the rules of socialist communal life in everything he does.

A person must be inwardly convinced of the usefulness and necessity of what is told to him and what people are trying to suggest to him. He must understand himself why it is necessary to behave in a certain way, rather than another, he must know how he might behave in society, must realize the necessity of good manners, must understand the reasons why he must have a respectful attitude to the traditions and customs of his country and his people.

In his speech at the Third Komsomol Congress, V. I. Lenin said that a Communist must persistently develop his own communist convictions, rather than be satisfied with ready-made conclusions.

D. I. Pisarev remarked that ready-made convictions must not be wheedled out of one's good friends, or purchased at a bookstore. Convictions must be developed by the process of one's own thinking.

A Soviet person must understand the aims and purpose of life as a struggle for the triumph of communism; only then will he be a complete entity, will he be capable of working on himself, on improving his spiritual, moral qualities.

Force of positive example. During the process of educating communist morality and the culture of conduct in a person, sometimes conviction and explanation by themselves are not enough. In such instances, the force of positive example and authority of other people is of very great educational importance. Nothing penetrates a person's consciousness so easily and quickly as example. "Don't teach by giving orders; teach by showing," the great general Suvorov wrote in his memoirs, a handbook for officers.

A person's moral qualities and the culture of conduct are formed under the direct action exerted upon him by the conduct of other people, including those about whom the person has read or heard.

The inspirational example for Soviet people is that of the fighters for the nation's happiness, the revolutionaries. Soviet people have always tried to imitate such qualities of outstanding figures in the workers' movement as unselfish service to the Motherland and to the cause of the triumph of communism, high adherence to principles, and crystal-clear honesty. The exploits of the best sons and daughters of the Soviet nation are described in such books as Kak zakalyalas' stal' [How the Steel Was Tempered] by N. Ostrovskiy, Povest' o Zoye i Shure [Story of Zoya and Shura] by L. Kosmodem'yanskaya, Molodaya gvardiya [Young Guard] by A. Fadeyev, Chest' smolodu [Honor From Youth] by A. Perventsev, Povest' o nastoyashchom cheloveke [Story about a Real Person] by B. Polevoy, and others which have become a genuine school in which young people can have their character developed.

Authority based on mental and moral superiority helps a person to have a respectful attitude to other persons, helps to borrow the best human qualities from them, disciplines a person, and broadens his mental interests and cultural demands. "In the army and in the navy," A. Perventsev writes, "the personal example of the senior commander educates his subordinates. I noticed when I was visiting ships that if the commander liked literature, the drawers of charge-cut cards in the library were always full. If the commander had a passion for dominoes, the crew, to a man, was also crazy about the game" (Footnote: A. Perventsev, "Conversation about a Cultured Person," newspaper Leninskaya smena [Lenin Shift], 21 October 1956).

Obviously, one should not subordinate oneself blindly to authority. One should try to emulate better people, not worse ones. "If there are people more ignorant or more disreputable than you, are you really good?" writes Abay in the "Twenty Third Word." "A person can only become good by comparing himself with good people." As the Russian proverb goes, "You won't become a saint by taking on another person's sins."

Labor. Labor is of exceptionally great importance in a person's moral and spiritual development. A. S. Makarenko, placing great importance on the educational role of labor, wrote "In the efforts of labor a person acquires not only labor training, but also learns how to be a comrade, that is, he learns how to have the correct attitude to other people, and this is moral training. A person who tries to shirk work at every step, could sit calmly and let others work, who enjoys the fruits of the labor--that kind of person is the most immoral person in Soviet society...It is only participation in collective labor that allows a person to develop the correct moral attitude to every worker, and indignation and censure toward the loafer, to the person who refuses to work" (Footnote: A. S. Makarenko, Izbrannyye pedagogicheskiye proizvedeniya [Selected Pedagogic Works], Moscow, 1946, page 272).

A Soviet person must be trained to love and become accustomed to socially necessary labor from the very earliest years of his life. An important role in this respect is played by the family and the school and by Pioneer and Komsomol organizations.

Public work. Force of public opinion. The collective is a great educational force. Public work in a collective is a strong educational means. It disciplines a person, helps him to rid himself of egotistical tendencies, and teaches him to place the interests of the collective above his personal interests. N. G. Chernyshevskiy described well the great importance of participating in public work: "It is better for a person not to develop than to develop without the influence of an idea of public affairs."

The force of public opinion is of tremendous importance in educating a person. The collective's correct evaluation of the views and actions of its members exerts a great influence upon the formation by them of their moral qualities and culture of conduct. Public opinion must be created concerning the unworthy actions of certain individuals. The slightest, seemingly insignificant, violation of the norms and rules for cultured behavior must be the subject of censure in the collective.

Without effective, serious-minded criticism of the shortcomings in the conduct of individual people, and without their understanding of the particular questions, it is impossible to achieve any major success in educating people in the spirit of communist ethics. By means of criticism and self-criticism, Soviet people learn to have a valuable sense of innovation. Criticism and self-criticism help one's creative growth, prevent one from being satisfied with what has been achieved, and give rise to and develop the striving to move ahead.

The collective must use all means for the successful education of its members in the high moral principles and the culture of conduct and must persistently combat any violations of the norms for socialist communal life. An exceptionally important role is played here by wall newspapers, meetings, amateur nights, literary conferences, debates, etc.

A great influence upon the formation of a person's moral qualities and culture of conduct is exerted by measures of incentive and measures of disciplinary penalties.

Incentives for worthy conduct and for success in labor and public activity inspire a person, strengthen his conviction concerning his powers, inspire him to new successes, and bring him closer to the rest of the collective. Incentive evokes a feeling of joy in a person, an upsurge of new forces, and gratitude to the collective. At the same time, the measure of the incentive must correspond strictly to the merits of the person receiving the incentive award.

In instances when all measures of convincing a person have failed to influence a person who is violating the rules of socialist communal life and who is inflicting harm on other people, to society, measures of punishment are used on him. The punishment must help the person to recognize his shortcomings, to have a critical attitude to his incorrect views, bad habits and tasks, and must mobilize his forces and energy to correct his errors. Punishments used intelligently are of benefit to the offending person and consequently to the rest of the collective of which he is a member.

Unworthy conduct must be censured wherever it is encountered. Sometimes one meets, in a store, streetcar, or motion-picture theater a rude person who is insulting modest, honest people. Unfortunately this kind of person often remains unpunished, and fails to receive the proper rebuff from the people around him. But this evil cannot be stamped out until every person feels that his civil duty compels him to censure every antisocial action severely.

"If you're walking along the street and someone pushes you without saying he's sorry," A. Perventsev writes, "if the answer to one of your remarks is vile language; if you stop at a store and politely ask where a particular article can be bought, and the salesman answers you rudely; if you're riding in a streetcar, and a drunken passenger is acting like a hooligan and singing some rowdyish song at the top of his lungs; speak up!..."

"Don't forgive hooligan actions, rudeness, vile language, drunkenness, a boorish attitude to women, or anything that spoils the beauty of our life. Speak up!" (Footnote: A. Perventsev, op. cit.).

Development of desirable habits at work and in personal life.
During the process of formation of a person's moral outlook and culture of conduct, an essentially important role is played by constant exercises in the appropriate actions, which exercises provide for the formation of lasting habits and customs of cultured conduct. Thus, a person learns how to observe the rules of socialist communal life and gradually develops habits and customs of cultured conduct. As is well known, a person's conduct is determined not only by his consciousness, but also by a whole system of habits. "The habit of behaving correctly is a necessary one," A. S. Makarenko wrote, "Our task is not only to educate in ourselves a correct, intelligent attitude to questions of conduct, but also to educate the correct habits in us, that is, habits that enable us to act correctly not because we've sat down and thought it over, but because we've got into the habit of doing it that way" (A. S. Makarenko, Sochineniya, Volume 5, page 422.). Educating such habits is a difficult matter that requires considerable efforts, but it is a job that pays off completely, since "habit is second nature." Under the influence of a large number of beneficial habits, a person develops the need to act in a completely definite and solely correct manner.

Good habits make a person's life easier, give it the form of a definite way of life, economize his forces, make the person polite, cultured, collected, and energetic always and everywhere.

Correct, intelligent routine. Routine plays an important role in the formation of a person's moral and cultural qualities. A well-organized routine disciplines a person, trains him to be neat, restrained, and assiduous, teaches him to value and guard each minute of his own and other people's time, strengthens his health, and develops many moral qualities that a Soviet person needs.

A person who observes a strict routine makes good use of his time off from work, but a person who does not adhere to any definite routine wastes a large amount of his valuable time and is unable to organize his work or his recreation correctly.

Physical culture and sport. Physical culture and sport play an important role not only in strengthening a person's health, but also in developing such moral qualities as daring, bravery, comradely solidarity, mutual help, etc.

Many eminent Russian scientists, authors, and artists who lived to a ripe old age engaged in sports throughout their life. D. I. Mendeleyev, I. V. Michurin, I. S. Turgenev, L. N. Tolstoy, and I. Ye. Repin used to like to hike a lot, worked in the garden or in the fields, went bicycle riding, and played "gorodki."

Engaging in physical culture and sport leave a definite imprint upon a person's outward appearance and conduct: his walk and carriage become light and attractive, and his movements become precise and well-coordinated. The person becomes alert, energetic, and glad to be alive.

People hold themselves differently at rest and in motion, and have different types of carriage. Military people have a good bearing. People with beautiful carriage include ballet dancers, as well as people who engage in artistic gymnastics, figure skating, and swimming. They usually have an elegant figure; they make gentle, plastic, and expressive motions, they hold themselves erect, and their walk is light and gracious. But people who spent a lot of time at a desk in an incorrect position or do not engage in much physical labor, gymnastics, or sports, hold themselves all hunched over. Usually their head drops down, their shoulders are brought forward (sometimes one shoulder is raised higher than the other), and their walk is clumsy and difficult.

To have correct carriage one must hold one's head and torso erect whether at rest or in motion, and keep the shoulder slightly back. Correct carriage not only improves a person's appearance, but also is of great importance for his health. When a person holds his body correctly, its internal organs are in the normal position and function under the most favorable conditions. He does not become tired so quickly and always feels well. Poor carriage can cause undesirable symptoms in the organism and can injure the health.

The final formation of one's carriage usually occurs when one is of school age. Therefore it is precisely during the school years that parents and teachers must pay a large amount of attention to preventing bad habits in this process. The principal reason for poor carriage in some people is usually their incorrect development during early age, which then became worse in school, at work, or at home because of unfavorable conditions (for example, under the influence of improper furniture, violations of correct working conditions, etc.).

The appearance of incorrect carriage is contributed to by several habits acquired during early years, for example, the habit of standing on one leg (when this happens, the pelvis is in a slanted position and the spine is bent to one side), and an incorrect walk, when the head is dropped down, the shoulders held forward, and the back is bent.

The formation of a person's correct carriage is also hindered by the habit of always carrying heavy things (portfolio, books, handbag, etc.) in the same hand.

Carriage is severely harmed by an incorrect sitting posture at the table, when the head is dropped very low, the back is bent, the shoulders are not situated evenly, the elbows hang out, and the legs are crossed under the table. This type of sitting posture bends the spine, squeezes the abdominal cavity, constricts the chest, and twists the shoulders out of line. The habit of reading while lying on one's side is also harmful. The position of the body during sleep also has an undesirable influence upon the carriage. It is harmful to always sleep on the same side, with one's knees drawn up tightly toward one's stomach. One should avoid sleeping on very high pillows, or sleeping on too soft a mattress.

Children's carriage may be harmed if they ride for a long time with their backs bent over on bicycles, or if they play certain games that involve standing or jumping on one leg: "classes," "fluff" (kicking objects up), using the same leg to push scooters, etc. The carriage may also be harmed by incorrect clothing and shoes. A belt that pulls the waist in tightly or a tight-fitting bodice that squeezes the chest are extremely harmful; so are very short suspenders that pull the shoulders sharply forward. High heels that give the body and the legs an incorrect position are also harmful. Walking constantly on high heels for long distances can cause flatfootedness.

All the factors that have a harmful effect upon the carriage are especially harmful for people in poor health.

A person's carriage is not innate; as was already mentioned, it is formed during the process of a person's development and growth, during the process of training, labor, and engagement in physical culture and sport. In order for a correct, attractive carriage to develop, it is necessary to observe a hygienic routine, to harden the organism, and to use physical exercises intelligently. A set of physical exercises that might be used is that given in Ye. I. Yankelevich's booklet

Vospitaniye pravil'noy osanki [Training a Correct Carriage] ("Physical Culture and Sport" State Publishing House, Moscow, 1957).

One of the most widespread and most effective means of physical education is sport. Sport teaches a person to engage regularly in physical exercises, trains the body well, and hardens a person's will-power.

Such types of sport as figure skating and artistic gymnastics contribute to the acquiring of an attractive carriage. Artistic gymnastics teaches rhythm, elegance, and expressiveness of motions. The formation of good carriage in school children is contributed to by their engagement in acrobatics, which teaches them how to hold their body attractively and to master it completely in motion; and in swimming, which develops all the muscles of the body and makes its motions precise and rhythmical. Skiing and rowing, and competitive sports, are very beneficial.

Training one's willpower. Willpower is a person's capability to direct his actions consciously in conformity with definite aims, principles, and tasks, the ability to overcome obstacles on the path to the achievement of one's goals.

A strong-willed Soviet person is characterized by persistence, decisiveness, independence of behavior, and an adherence to principles that is inseparably linked with high ideological reliability, moral direction, and steadfastness, with the ability to subordinate everything personal, individual, to the public, collective, to the interests of one's Motherland, to the interests of one's nation. A strong-willed person knows how to transform his feelings into corresponding actions. A weak-willed person, on the other hand, is weak and lacking in character.

Strong, hardened willpower is not an innate quality of a person. The training of willpower takes a large amount of systematic work on oneself.

What must be done to train the willpower?

First, it is necessary to recognize completely the basic vital goal, the social ideal for which it is necessary to work and create, or, in other words, it is necessary to develop a complete philosophy of life. Second, it is necessary to develop in oneself a love for labor, a great work capacity, the ability to work with the maximum return. It is precisely by the quality of labor and the manner of working that it is easiest to distinguish a strong-willed person from a weak-willed one. Third, it is necessary to observe a strict routine in life and in labor.

Every person who is strengthening his willpower must obviously be morally trained and morally disciplined.

A person's will may be positive ("good") or negative ("bad"). It sometimes happens that a strong-willed person persistently directs all his energy to achieve narrowly egotistical goals that are at variance with the interests of other people, of society. In such an instance this will be the manifestation of antimoral will.

Weak-willed people may understand the rules and norms for conduct excellently, but may also commit antimoral acts. They are capable of experiencing, but are incapable of acting; they do not know how to transform their feelings into acts or actions.

A morally trained will manifests itself in that a person directs his forces and energy to achieving socially beneficial goals, but combines his personal and individual interests with the public interests, subordinates his personal desires to the will of the collective. A person with morally trained will knows what good and evil are, and what should and should not be done. A genuinely strong-willed person is one who transforms his good thoughts and feelings into acts and actions. If he feels compassion to another person who has had something befall him, he strives to render real help to him, rather than sighing with passive compassion near him; if he sees someone acting unjustly to another person, he does not merely get outraged, but also goes to his defense.

Thus, a highly moral, socially desirable person is made not so much by a morally trained mind and feelings, as by a morally trained will.

In order to strengthen one's will, it is necessary to keep an attentive watch on oneself, on one's own conduct. The decisions made must be carried out completely, without any backtracking because of difficulties. Everything must be brought to its completion. One's own shortcomings must be stubbornly overcome, by manifesting firmness and persistence. For example, after deciding to stop smoking, one must drive out the idea of smoking. Pavel Korchagin, the hero of N. Ostrovskiy's Kak zakalyalas' stal', said, "I'm not going to smoke anymore! A person who can't break a bad habit isn't worth two cents."

When speaking about will, some people confuse it with stubbornness. But will and stubbornness are opposite things. To reject something that is reprehensible is a demonstration of will, but to insist on something while knowing fully that it is reprehensible is a demonstration of stubbornness. One must distinguish between demonstrations of well-directed will and simple stubbornness.

If a person's own efforts in training his will prove to be insufficient, he must rely on the comradely collective, for example, he must give a public pledge to fulfill some labor assignment. A remarkable means of training one's will and persistence in work is socialist competition.

Combat, the overcoming of obstacles, shapes and hardens the will of the Soviet man who is building communism, the bright tomorrow of mankind.

Suggested Reading On the Culture of Conduct

- Marks [Marx], K., and Engel's [Engels], F., Manifest Kommunisticheskoy parti [Manifesto of the Communist Party], (chapters "Bourgeois and Proletarians," and "Proletarians and Communists"), Moscow, 1953.
- Lenin, V. I., "Tasks of Youth Unions," Soch. [Works], Vol. 31, pp. 258-275.
- , "The Purification of the Russian Language," Soch., Vol. 24.
- , "Labor Discipline," Soch., Vol. 30, p. 408.
- Stalin, I. V., "Concerning Lenin," Soch., Vol. 6, pp. 52-64.
- Khrushchev, N. S., "Speech at the Eighth Congress of the VKSM," Komsomol'skaya pravda [Komsomol Pravda], 19 April 1958.
- Ustav Kommunisticheskoy parti Sovetskogo Scyuza [Charter of the Communist Party of the Soviet Union], Moscow, 1952.
- Lenin, V. I., Kratkaya biografiya [Brief Biography], Moscow, 1955.
- Abay Kunanbayev, Izbrannyye proizvedeniya [Selected Works], Vol. I-II, Alma-Ata, 1958.
- Abolentseva, A. G., "Humaneness--The Characteristic Feature in the Outlook of the Soviet Man," Uchenyye zapiski LGU [Learned Notes of Leningrad State University], No. 5, Leningrad, 1955, pp. 70-82.
- Arsent'yeva, Ye. I., Kul'tura povedeniya sovetskogo molodogo cheloveka. Kratkiy rekomendatel'nyy spisok literatury [Culture of Conduct of the Soviet Young Man and Woman. Brief recommended reading list], Leningrad, 1955 (Public Library imeni M. Ye. Saltykov-Shchedrin).
- Baranov, P. O., O moral'nom oblike sovetskogo voyna [The Moral Outlook of the Soviet Serviceman], Moscow, 1955.
- Baskin, M., "The Fight against Survivals of the Past in the Consciousness of Young People," Molodoy kommunist [Young Communist], 1954, No. 3, pp. 99-108.
- Bolyayev, K. I., Moral' i etika sovetskogo cheloveka [Morals and ethics of the Soviet Man], Moscow, 1956.
- Blatin, A. Ya., O druzhbe i tovarishchestve [About Friendship and Comradeship], Moscow, 1955.
- Blinov, I. Ya., Vyrazitel'nyye chteniye i kul'tura ustnoy rechi [Expressive Reading and the Cultivation of Spoken Speech], Moscow, 1946.
- , O kul'ture rechi [The Cultivation of Speech], Moscow, 1957.
- , and Sarichova, Ye. F., Besedy ob oratorskom masterstve [Talks about the Orator's Art], Vcyenizdat [Military Publishing House], 1943.
- Bogdanova, O. S., and Gurova, R. G., Kul'tura povedeniya shkol'nika [The Culture of Conduct of the Schoolchild], Moscow, 1957.
- Boldyrev, N. I., O moral'nom oblike sovetskogo cheloveka [The Moral Outlook of the Soviet Man], Moscow, 1952.

- Britov, N., "Talks about Courtesy and Politeness," Uchitel'skaya gazeta [Teacher's Gazette], 29 January 1955.
- "Bud' printsipial'nym v druzhbe" [Adhere to Principles in Friendship] (editorial), Komsomol'skaya pravda, 10 July 1955.
- Vinogradov, V. V., Velichiye i moshch' russkogo yazyka [The Grandeur and Might of the Russian Language], Moscow, 1944; Velikiy russkiy yazyk [The Great Russian Language], Moscow, 1945.
- Vinogradov, N. A., Moral' sovetskogo vracha [Ethics of the Soviet Physician], Moscow, 1955.
- Vodop'yanov, M., "Bravery and Will," Smena [Shift], 1954, No. 5, pp. 9-10.
- "Vospitaniye vkusa" [Training Taste] (editorial), Komsomol'skaya pravda, 11 January 1955.
- "V otnoshenii k trudu, k tovarishcham ishchi krasotu cheloveka" [Look for the Beautiful in a Person's Attitude to Labor and to His Comrades], Komsomol'skaya pravda, 13 November 1954.
- "V chem krasota cheloveka?" [Wherein Lies a Person's Beauty?], Komsomol'skaya pravda, 23 October, 13 November, 20 November, 7 December, 15 December 1954; 30 June 1955.
- Gladkov, F., "A Disgraceful Holdover" (abusive language), Literaturnaya gazeta [Literary Gazette], 22 May 1952.
- , "Weak Links in the Culture of Everyday Life," Literaturnaya gazeta, 21 July 1955.
- Gogoberidze, G., "Style and Its Adherents," Sovetskaya kul'tura [Soviet Culture], 18 January 1955.
- Gol'tsev, V., "Modesty and Know-it-allism," Izvestiya, 19 June 1953.
- Gor'kiy, A. M., "V. I. Lenin," Sobr. soch., [Collected Works], Vol. 17, Moscow, 1952.
- Dzerzhinskiy, F. E., Izbrannyye stat'i i rechi [Collected Articles and Speeches], 1908-1926, Moscow, 1947, pp. 11-103.
- "Dlya vas, devushki!" [For You, Girls!] (discusses attractive clothing: advice by artist N. Okuneva), Moskovskiy komosomelts [Moscow Komsomol Member], 13 March 1957.
- Dmitriyeva, N. A., Voprosy esteticheskogo vospitaniya [Questions of Esthetic Training], Moscow, 1956.
- Dodon, L. L., Kul'tura vvedeniya sovetskogo molodogo cheloveka [Culture of Conduct of the Young Soviet Man and Woman], Leningrad, 1955.
- Dykhnov, N. V., Podvig yunykh [Exploit of the Young], Moscow, 1958.
- Yesipov, B. P., and Boldyrev, N. I., Materialy k lektsii na temu: "Moral'nyy oblik sovetskoy molodezhi" [Materials for a Lecture on the Subject "The Moral Outlook of Soviet Youth], Moscow, 1954.
- Yefimov, A., O kul'ture rechi agitatora i propagandista [The Culture of Speech of Agitator and Propagandist], Moscow, 1948.
- Zhukov, N., "Training Taste," Novyy mir [New World], 1954, No. 10, pp. 159-176.
- Za zdravyy byt [For a Healthy Way of Life], collection of articles, Leningrad, 1957.

- Zel'din, V., "Politeness and Straightforwardness", Smena, 1955, No. 1, pp. 13-14.
- Ivanov, G., "Bad Tastes," Komsomol'skaya pravda, 28 September 1954.
- Kalinin, M. I., Vospominaniya o Vladimire Il'iche Lenine [Recollections of Vladimir Il'ich Lenin], Moscow, 1934.
- , O voprosakh sotsialisticheskoy kul'tur [Questions of Socialist Culture], Moscow, 1938.
- , Stat'i i rechi o kommunisticheskem vospitanii [Articles and Speeches about Communist Training], Moscow, 1951.
- Kapanin, A. I., Leninskiy komsomol v 4-y pyatiletke [The Leninist Komsomol Youth in the Fourth Five-Year Plan], Alma-Ata, 1957.
- Kenzhebayev, S., "Report by the Central Committee of the LKSMK [Leninist Komsomol of Kazakhstan] at the Ninth Congress of the LKSMK," Leninskaya smena, 21 March 1958.
- Kirov, S. M., O molodezhi [Youth], Moscow, 1938.
- Klyuchkareva, I. F., O povedenii detey [Conduct of Children], Moscow, 1954.
- Kozhedub, I. N., "The Most Important Thing" (concerning the formation of the character and moral outlook of the young Soviet man and woman), Yunost' [Youth], 1953, No. 1, pp. 4-8.
- Kovalcov, A. G., and Myasishchev, V. N., Psikhicheskiye osobennosti cheloveka [Psychological Peculiarities of Man], Vol. 1, Kharakter [Character], Leningrad, 1957.
- Kovalev, S., V chem sostoit kommunisticheskoye vospitanie trudyashchikhsya [Wherein lies the Communist Training of the Workers], Moscow, 1954.
- Kolbanovskiy, V. N., Lyubov', brak i sem'ya v sotsialisticheskem obshchestve [Love, Marriage, and the Family in Socialist Society], Moscow, 1948.
- , Kommunisticheskaya moral' i byt [Communist Ethics and Way of Life], Moscow 1955.
- Kornilov, K. N., Volya i yeye vospitaniye [Will and its Training], Moscow, 1957.
- Kostenkov, P. P., O kul'ture povedeniya molodezhi [The Culture of Conduct of Young People], Barnaul, 1955.
- Kravtsov, B., "The Form of Address between Workers," Partiynaya zhizn' [Party Life], 1954, No. 18, pp. 49-50.
- Krupskaya, N. K., "Education," Izbrannyye pedagogicheskiye proizvedeniya [Selected Pedagogic Works], Leningrad, 1955.
- Litvinovich, N., "The Culture of Conduct of Children," Sem'ya i shkola [Family and School], 1955, No. 9, pp. 13-14.
- Lyublinskaya, A. A., Tovarishchestvo i druzhba sovetskoy molodezhi [Comradeship and Friendship of Soviet Youth], Leningrad, 1952.
- Makarenko, A. S., Lektsii dlya roditelye [Lectures for Parents], Moscow, 1940.
- , "Communist Training and Conduct," Izbrannyye pedagogicheskiye proizvedeniya [Selected Pedagogic Works], Moscow, 1952.

- , "Communist Ethics. Communist Training and Conduct," Sochineniya [Works], Vol. 5, Moscow, 1951, pp. 393-436.
- , Pedagogicheskaya poema [Pedagogic Poem] (any edition).
- Matrosov, F., "The Ability to Surmount Difficulties," Molodoy kommunist, 1953, No. 5, pp. 49-59.
- Matyushkin, N. I., Chto takoye sovetskiy patriotizm [What is Soviet Patriotism?], Moscow, 1955.
- Material dlya lektsii na temu: "O kul'ture povedeniya sovetskogo molodogo cheloveka" [Material for a lecture on the subject "The Culture of the Young Soviet man"], Voronezh, 1956. Voronezh Oblast' Committee of the VLKSM (author's rights reserved).
- Medynskiy, Ye., "Training Cultured Habits" (talks with parents), Trud [Labor], 13 May 1956.
- Mikhaylov, N. A., "Communist Training of Youth--the Main Task of the Komsomol," Bol'shevik, 1946, No. 23, 24.
- , "Report at Eleventh Congress of the Komsomol concerning the Work of the Central Committee of the VLKSM," Molodaya gvardiya, 1948, No. 4.
- , "The Flourishing of Socialist Culture," Kommunist, 1957, No. 16, pp. 29-44.
- Naumov, B., "Politeness of Speech," Sem'ya i shkola, 1953, No. 3, pp. 9-13.
- Nimen, L., "Teach Children Habits of Cleanliness and Neatness," Sem'ya i shkola, 1954, No. 10, pp. 18-19.
- "O kul'ture povedeniya detey" [The Culture of Conduct of Children], Sem'ya i shkola, 1956, No. 4, pp. 11-13.
- Oleshchuk, F., "The Question of Traditions and Customs," Sovetskaya kul'tura [Soviet Culture], 12 August 1954.
- "O lyudyakh krasivykh i nekrasivykh" [Pretty People and Unpretty People], Komsomol'skaya pravda, 20 November 1953.
- "O slabyykh zven'yakh v kul'ture byta" [Weak Chains in the Culture of Everyday Life], Literaturanaya gazeta, 21 July 1955.
- Osheverov, G., "Accuracy and Neatness," Komsomol'skaya pravda, 13 September 1950.
- "Povedeniye cheloveka v bytu" [Conduct of a Person in Everyday Life], Literaturnaya gazeta, 18 November 1954.
- Ponomarev, V., "A Bad Habit" (abusive language), Komsomol'skaya pravda, 3 August 1954.
- Postupal'skaya, M., "These Aren't Trifles!" (training politeness in young people), Yunost', 1956, No. 5, pt. 94-95.
- "Printsipial'nost'--boyevoye kachestvo sovetskogo cheloveka" [Adherence to Principles is a Fighting Quality of the Soviet Man] (editorial), Literaturnaya gazeta, 3 February 1953.
- "Pyatno na dostoinstve cheloveka" [Spot on a Person's Dignity], survey of responses to F. Gladkov's article "A Disgraceful Holdover," Literaturnaya gazeta, 10 July 1952.

- Rapokhin, A. A., Kommunisticheskoye vospitaniiye molodezhi--glavnoye v rabote komsomola [The Communist Training of Youth--The Principal Thing in the Work of the Komsomol], Moscow, 1955.
- Rakhtanov, P. P., O kulture povedeniya [The Culture of Conduct], Barnaul, 1957.
- Romanovskiy, I., "Card Games--A Harmful Amusement," Molodoy kommunist, 1954, No. 11, pp. 96-98.
- Sclivanov, V., "Training the Will of the Young Soviet Person," Molodoy bol'shevik [Young Bolshevik], 1951, No. 16, pp. 26-34.
- "Skromnost' ukrashayet cheloveka" [Modesty Becomes a Person], Komsomolskaya pravda, 13 June 1954.
- Smirnov, H., "Cultured Habits while Eating," Sem'ya i shkola, 1954, No. 3 pp. 31-32.
- Snegin, D., "The Beauty of Soviet Man," Leninskaya smena, 2 December 1954.
- Stanislavskiy, K. S., Moya zhizn' v iskusstve [My Life in Art], "Akademiya" [Academy] Publishing House, 1939.
- Tazhibayev, T., O kommunisticheskoy morali [Communist Ethics], Alma-Ata, 1956.
- Kharchev, A., "Let's Purify Our Relations" (the problem of love and marriage in the socialist society), Neva, 1955, No. 3, pp. 115-120.
- "Chto takoe khorechiye manery?" [What Are Good manners?], article by G. Puzis and A. Petrov, Moskovskiy komsomolets, 21 and 26 March 1957.
- Shelepin, A. N., "Report of the Central Committee of the VKSM to the Thirteenth Congress," Komsomolskaya pravda, 16 April 1958.
- Shimbireva, B. I., Vospitaniiye navykov i privychek kul'turnogo povedeniya detey [Training Habits and Customs of Cultural Conduct to Children], Moscow, 1956.
- Shishkin, A. F., Osnovy kommunisticheskoy morali [Foundations of Communist Ethics], Moscow, 1955.
- "Eto chuzhoy stil'... Tak govoryat chitateli o 'stilyagakh'" [It's Other People's Style... That's What our Readers say about the "Stilyagi"], Sovetskaya kul'tura, 24 March 1955.

5075

- END -